

November 29, 1939

The Living Church



CHURCH VAULTS BECOME AIR-RAID SHELTERS

Workmen are shown above digging entrances to the vaults of Holy Trinity Church, Reading, Berkshire, England, as part of the nation's defense against enemy bombers.
(Acme photo.)

CORRESPONDENCE

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Fr. Spofford and Russia

TO THE EDITOR: The Editor of THE LIVING CHURCH is worried about Russia and those of us who look in her direction with any degree of understanding and sympathy.

To worry about Russia is no new thing for Americans. We have been doing it since the "nationalization of women" era, straight through their New Economic Policy; Five Year Plan; joining the League of Nations; pact with France; treason trials; and now the non-aggression pact with Germany.

Mr. Morehouse, with many others, insists that the new pact is a clear indication that the Soviet Union is now a friend of the Nazi-Fascist powers and an enemy of the democracies. What these people fail to understand is that Russia is a functioning socialist State and as such is a congenital foe of Fascism, whether the out-and-out variety found in Germany and Italy or the more subtle kind to be found among the ruling cliques of England, France, and the United States.

Thus Mr. Chamberlain, representing the privileged of his country, is finding it difficult to wage a war since he cannot make up his mind which he fears more, Fascism or Socialism. To overthrow the former might very well establish the latter, so he and his crowd are taking it a bit easy, hoping to find a formula which will enable them to win a victory over Germany without making the second condition of that country worse than the first. Winston Churchill, on the other hand, looks at things a bit differently. To him Hitlerism is the thing to be crushed before it gobbles up England and her colonies, and he considers Russia an ally in the enterprise, pact or no pact. So he pointed out in an international broadcast on November 12th that: "The Russian Soviet government, embodied in the formidable figure of Stalin, has barred off once and forever all Nazi dreams of an advance in the East. The left paw of the bear bars Germany from the Black sea. The right paw disputes with her the control of the Baltic. Whatever history may record about these events, the fact which we have to reckon with is perfectly plain. Nazi Germany is barred off from the East and has to conquer the British empire and the French republic or perish in the attempt."

Thus Russia, after pleading for years for a united front against Fascism to no avail, and after protesting, alone among the nations of the world, against the invasions of Man-

churia, Ethiopia, China, Spain, Austria, Czechoslovakia, Albania, and Memel, was forced to deal with Hitler in its own way and in a few short weeks seems to have done so rather effectively if Mr. Churchill knows what he is talking about. And as First Lord of the Admiralty with headquarters in London his information on such matters should be at least as good as that of the editor of THE LIVING CHURCH, published in Milwaukee.

Meanwhile on the Western Front we have

the people of this world who gave 20,000,000 lives to get rid of the Kaiser might not be kindly to the idea of giving 20,000,000 more to put him back.

Nevertheless, reports continue to come from Europe that the rulers of the democracies are making efforts toward that end. And if this could be accomplished the forces of the world could then unite for drive against Socialism. Only of course it won't be called that. The Cross against Hitler and Sickle will be the slogan, with the Pope already having called upon "civilized Christians" to patch up their slight differences in order to unite in a Holy War against "godless, atheistic socialism."

Privilege, which throughout history has sought to maintain itself by hiding behind the name of God, will call upon the propertyless millions to give their lives to defend the property of their masters, deluding them into believing that they are fighting to keep God alive.

Mr. Morehouse now calls upon me to "sever all relations" with those bright enough to understand what is going on, suggesting that I am falling "for their essentially un-Christian propaganda." Well, I think I know un-Christian propaganda when I see it and there is rather more of it, this war as in the last, coming from Christian pulpits and editorial offices of Church papers than from Union square.

So my job is perfectly clear, and I mean to stick to it as far as I am able. It is to shout as loudly as I can, in the name of just and righteous God, to the disinherited of this world, "Don't be saps and suckers

(Rev.) WILLIAM B. SPOFFORD,

Executive Secretary,

Church League for Industrial Democracy,
New York.

Dr. Bell on War

TO THE EDITOR: Does opposition to Hitler, the embodiment of the doctrine of might over right and the disregard of the pledged word, written and oral, constitute a vulnerable case? And yet that is the inevitable conclusion of Fr. Bell's letter in your issue of November 8th.

As to British propaganda, that is a bog man I have yet to meet in the present crisis except in the statements from Berlin and pro Hitlerites, although I have no objection to a country's putting its case before the peoples of other countries. America has done

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The Living Church

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what has come to be known as the "phoney war" or "the undeclared peace," and for the reason that I have indicated. You can't throw Hitler out without putting someone else in, and the Tory-Fascists of England and France are rightly concerned as to who this someone shall be. From their positions of privilege there is nothing gained by ending the menace of Fascism only to find in its place the even greater menace of Socialism. Perhaps the thing to do therefore is to undo the mistake of 20 years ago and reestablish the Hohenzollerns. No easy task certainly—

The
Living Church is the all-year-round gift.

For your Christmas gift convenience

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No. 22

EDITORIALS AND COMMENTS

Young People's Religion

AS ONE of a fascinating series on the opinions of young people about subjects of current interest, the December issue of *McCall's* magazine contains an article that could be *must* reading for Churchpeople—Youth Speaks on Religion in Democracy.

It is a report by Archibald MacLeish, well known poet who was recently appointed librarian of Congress, of a conference of 28 young people held in Boston last August. The significance of the judgments reached by the young people is, not on a supposed representative character of the group, but upon their technical qualifications for discussing the subject; but upon the underlying faiths and assumptions brought in the give and take of the day's discussion.

The young people were not 28 average individuals. But the intellectual climate in which they moved was more rather than less significant because of this fact—they were 28 articulate individuals. They were, on the whole, people whose influence during the next thirty years will be greater than that of the average person.

The points on which the conference voted brought startling results, to read in cold print. But they are results so typical of the modern young person that they can hardly be contested. Fully nine of the young people believed in God. And only one believed that the inner obligations of a citizen in a democracy were owed to or through his Church.

But this does not mean that the young people were cynical or iconoclastic in viewpoint. On the contrary, they had a very firm and living faith. Mr. MacLeish expressed it in this way: "What was clear in all this was that the great majority of the 28 were believing people, but that their beliefs and convictions were based upon life in this world and decency in this world and happiness in this world and not upon a life in a world to come. They were not interested—or very few of them were interested—in religion as mystery or religion as escape. Very few of them were interested in religion as church or religion as organization. What concerned them was human life on this earth. What they believed in was the possibility of decent human life on this earth. What moved them was humanity."

Now humanity is precisely what the Catholic Church is

interested in, and has always been interested in. Our Lord, in an early declaration of His ministry, quoted Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." The immediate expectation of the Second Coming that characterized the early Church was not an other-worldly thing. It was conceived of as something happening to this world, and to humanity.

But the practical nature of Christianity is, on the whole, unknown to the average modern young person. The "way" to heaven on which 19th-century religion concentrated too heavily has quite obscured for him the fact that the Church claims to know the truth about God, man, society, and nature; and to provide standards and resources for the life of the individual in the existing world. We have given over our children to a public school system which knew nothing of religion—which bent over backward to avoid mentioning religion. And we have no right to be aggrieved at the result—a generation to which religion is a way of entertaining the children on Sunday morning and of comforting the old.

THIS warm and living faith which so many young people espouse—a faith in the adequacy of human resources—is one which was shattered in Europe some years ago. Confronted with Communism and Fascism, European young people fled from their personal inadequacy into the beehives of the totalitarian States. What will happen when the lines of economic and social conflict are more sharply drawn in this country? Will the democratic man-religion of the public schools be sufficient to withstand the strain? Does humanity have any meaning or value without God? Not in Germany nor in Russia. Can any secular community perform the function of the Church—to knit mankind into one mystical body without stifling the life of the individual? It never has.

As Mr. MacLeish observed, these 28 young people were not irreligious. The majority of them espoused a very genuine religion. But it is a religion which cannot stand the strain of social upheaval. It is even a religion which cannot stand

the strain of adult life. For most older people, after a few years of business experience, find their youthful idealism broken upon the wheel of ordinary, humdrum human selfishness. Then, perhaps, they turn to the Church; or they sink into cynicism; or they put their faith in various neo-religions and secular revolutionisms which attempt to solve one world problem by ignoring all the others.

A pressing duty rests upon the Church to make Christianity known to the young people of the world. If we have turned education over to the secularists, we must begin winning it back. There is little value in teaching a child Bible stories at elementary school age, if the secondary school and the college continue to teach the natural and social sciences of pre-war vintage which thought they had successfully eliminated God from the created universe. The simple cause-effect chain which reached its *reductio ad absurdum* in Watson's Behaviorism has been riddled by more extended study, not only in psychology, but in biology, chemistry, and even physics. The intellectual equipment of Christianity is better fitted to deal with human problems than at any time since the Reformation. But how is the Christian faith to be brought to the student in secondary school and college? How can the student be offered a choice between Christianity and the dominant Deweyism of our civilization?

An article in this issue of THE LIVING CHURCH by the Rev. Dr. C. Leslie Glenn discusses the Church's strategy in one of the most important areas of this field—college work. Much is being done, particularly by the Church Society for College Work and the National Council secretary for College Work, but much more needs to be done.

And the problem of presenting religion to young people of high school age is almost equally acute. Many young people never get to college. Many young people have lost all interest in a religion they never really knew by the time they enter college. We need more Church secondary schools. We need better support of the existing Church secondary schools. And many of these are sadly in need of a better method of presenting Christianity to their students.

The *McCall's* article is a sharp reminder of a fact that is only too obvious: the thinking young people of today are largely pagan. It is up to the Church, and to every member of the Church, to advance the work in this missionary field that lies at our front door. For the touching trust in man-made schemes and institutions which is theirs is flimsy protection indeed against the dynamic thrust of totalitarian ideas. The very democracy in which they put their trust cannot survive without the dynamics of the Christian faith.

Pacifism

WE HAVE the utmost sympathy with the aim of the group of devoted Churchmen and Churchwomen who have organized the Episcopal Pacifist Fellowship, but we cannot agree with their methods. To sign a pledge forbidding participation, even passively, in any war is, it seems to us, to take a stand that exalts one principle of the Christian religion at the expense of all others, and thus is a *reductio ad absurdum* of the Protestant heresy of unlimited private judgment.

Our Lord said "Blessed are the peace-makers"; He also said: "I am come to bring not peace but a sword." How shall we reconcile these two statements? Do they not indicate that the peace of God, which passeth men's understanding, is not a peace at any price, but a peace based upon justice, righteousness, and mercy? The peace makers, to whom our Lord addressed one of His beatitudes, are not those who blind themselves to these other basic principles of Christianity and say,

"Come what may I shall close my eyes to all sins except the sin of war; I shall open them to no virtue but that of non-resistance." Rather they are those who devote their lives to bringing about the kind of society, based upon Christian righteousness, in which alone true peace can thrive.

Undoubtedly there are individuals called to a particular witness of pacifism—a special kind of martyrdom which is not the vocation of most of us. Such an one, perhaps, was St. Martin of Tours; but it is well to remember that the calendar of Christendom match St. Martin with many a warrior-saint including the patron of the very church in which the "Episcopal pacifists" took their oath of non-resistance. As Dr. Joac himself a distinguished pacifist and one to whom these pacifist Churchmen look for leadership, points out in the current *Atlantic*, the primary duty of most pacifists is not to adopt a hard, unyielding position, but rather to survive in order to exercise their influence in rebuilding the world after the war.

Our own Church is taking steps for recognition of the status of conscientious objectors who are unwilling to take the lives of others but who are perfectly willing to do unpleasant tasks at the risk of their own lives, even in the front lines if need be, particularly if by so doing they can help in the relief of suffering. With such a position we have the utmost sympathy. But we cannot go all the way with the out-and-out pacifist who, as Bishop Stewart points out, cannot honestly even plant turnips if by so doing he contributes to the waging of war.

We need sound religion and sound thinking in these difficult days. As we have observed before, it is a time to keep our heads clear, our hearts open and our knees dusty.

Choosing Bishops

SHOULD the House of Bishops confine itself in the selection of missionary bishops to the district where a missionary bishop is to serve? There really should be no restriction on such a selection; they should be allowed the same freedom of choice, under the guidance of the Holy Spirit, that a diocese possesses. Within recent years, Oregon went to Colorado; New Jersey to New York; Western Massachusetts to Rhode Island; Alabama to Arkansas; California to Missouri; Nebraska to Chicago. In fact fully one half of the present House was selected outside the boundaries of their dioceses. This freedom of selection has on the whole, worked for the benefit of the Church, and a new face in a diocese or district may and usually does mean new ideas, new points of view, new inspiration, and new energy. There are abundant illustrations of this, notably in Wyoming. At the same time, due consideration should be given to priests who have already dedicated a considerable part of their lives to the field in question.

The choice of a bishop, whether in diocese or missionary district, should be unrestricted, so that the guidance of the Holy Spirit can be freely followed in the selection of the best possible man for the vacant episcopate.

Student Marriages

FORTUNATELY there is a strong movement on foot to stop secret marriages in our educational institutions. This is a serious problem, but little appreciated except by college officials and the parents involved. Bowdoin, Amherst, Yale, and Princeton are a few of the institutions which have taken action in the past. The naval and military academies have for years past had regulations meaning dismissal for midshipmen or cadets who marry before graduation.

A short time ago, Gettysburg college, Pennsylvania, by action of the board of trustees, passed a motion to drop from

rolls any student who marries secretly. In commenting on this action the president expressed his views in this fashion: "Personally I have been very much disturbed by undergraduate marriages in various institutions, including our own. I have found them unfair to the young men, the young women, the parents, and the colleges they attend. This is not a new problem nor a local problem nor one confined to coeducational schools such as ours. Where students secretly marry without adequate provision to cover financial obligations in life, the students, from now on, will be promptly dismissed."

Often our college chaplains can and do render invaluable advice to the individuals concerned, by advice and helpful counsel in dealing with this crucial problem, the solution to which often involves the making or ruining of two lives.

Fr. Spofford Slips Again

WE publish in this issue a letter from the Rev. William B. Spofford, which seems to offer a defense of the new communist party line. We have stated several times before that Fr. Spofford's desire to help the underprivileged of the world sometimes leads him to espouse causes that would take the underprivileged out of the frying pan of poverty into the fire of slavery. And we believe that he has slipped up in this way again.

For example, he asserts that "Russia is a functioning socialist State and as such is a congenital foe of Fascism." This is a pleasant theoretical principle, but leaves a number of questions unanswered. Would Germany have entered the war if the pact with Russia had not been signed? We doubt it. Therefore, it appears that Russia is not a congenital foe of encouraging the slaughter of the proletariat of Germany, France, and Britain. Is aggression against neighboring small states (Estonia, Latvia, Lithuania) to be condoned because Russia is the "congenital foe" of somebody else's aggression?—still more curious—is the Russian occupation of Eastern Poland to be condoned because the British and French (those terrible semi-Fascists) approve?

It is the sheerest nonsense to argue that Soviet Russia is alone among the nations of the world in protesting against the invasions of Manchuria, Ethiopia, China, Spain, Austria, Czechoslovakia, Albania, Memel—most of the nations of the world protested. Now, however, when the two great "near-fascist" powers, France and Britain, start to do something to halt such aggression, what happens to Russia's protestations? Words are cheap. When it comes to actions, we find Russia playing the typical nationalist role—committing aggression where it seems valuable, concluding trade treaties with other aggressors, and in general leaving the proletariat of the world to shift for itself.

One would expect a person of Fr. Spofford's keenness and background of study on the subject to realize the truth of the Marxist axiom "the possession of power leads to the abuse of power." One would think that the recent purges would show him the political rottenness in high places and how that very despotism breeds. If a ruling party, as in Russia, is not responsible to the people, how can anyone be so naïve as to expect it to serve the interests of the people? The party, instead, becomes a new ruling class, the stronghold of privilege and self-aggrandizement—though the form of power becomes political instead of financial.

Stalinist Communism has, during these past few years, clearly demonstrated its not only anti-Christian but anti-human character. Those in the Church who blind themselves to this fact are misled, sometimes, by the feeling that there is no middle ground between Reaction and Communism. But there

A New Feature Prepared for Readers of "The Living Church"

—Sursum Corda—

By the Rev. Bernard Iddings Bell, D.D.

FIRST SUNDAY IN ADVENT

DECEMBER 3d

AS I await God's Advent, clothed in my humanity, what does my soul desire of Him? I need that God shall show to me Himself, that knowing Him and trusting Him I may go my way without that fear which, as Paul truly says, has torment.

Fear of what? Not especially of poverty or sickness or grief or loneliness, or even of death. The natural revulsion from them is largely overcome by the simple remembrance of their inevitability. The instant that is faced, the clouds begin to lift. No, the really destructive fear is that I may find life meaningless; that even though there be a purpose for me, I may be so pulled and pushed, hither and yon, by the variant pressures of life, as to miss the way and come at last to confusion, my mind distracted, my love thwarted. Such an end is hell, a hell far worse than as men used to picture it in terms of physical flame. Such a dreadful ending, the coming to a meaningless madness, I regard with shuddering fear, as thinking men have always done. It is not that I doubt there is a God; but I may never come to know Him. It is not that I doubt there is a purpose for me; but how may I discover with certainty what that purpose is? Like all men, I am tossed about by circumstance, led astray by winds of all too plausible surmise. I am not an heroic captain, steering my bark bravely toward eternity. I do not know the way; and so it is that I am afraid.

God must know the way. If only I knew Him, if only He traveled on this voyage with me, I should not need to see the whole of the route, or even what the goal is like. I should not need to hold all things that are to be within my grasp; "one step enough for me."

"Lord, show us the Father and it sufficeth us."

"Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father."

The Advent makes God knowable and understandable. Because of His coming into flesh, because He was born of Mary, because being found in fashion as a man He calls us friends, I may have faith in Him, may live with Him day by day, sure that bit by bit the hard and winding path of life will beneficently unfold as in His company I tread it. At the end lies a meaning which some day I shall understand; and all along the way is the peace which comes from certainty of the goodness of that end toward which we journey, He and I.

"Lord, increase our faith." How does God increase our faith, our power to believe, our willingness to trust? By revealing Himself, the Guide who knows the way; by His own treading paths of earth with us who stumble on. God knows that desperate need of mine. For us men and for our salvation is He come. "Lord, I believe. Help Thou my unbelief."

is such a middle ground. And it seems to us that this is where the Christian ought to be—even if it is a sort of political no-man's-land with bombs and bullets from both extremes whistling over it.

Ministering Angels

By the Rev. William G. Peck, S.T.D.

MANY American visitors to London must have looked across the Thames from Westminster, and seen the massive building, or rather series of buildings, upon the southern embankment, directly opposite the Houses of Parliament. Perhaps they have wondered what is its name and what its purpose, until the fleeting glimpse of a nurse's uniform may have given them an inkling that they were beholding a great hospital. It is, indeed, St. Thomas' hospital, a noble institution with a romantic history. It began in medieval days, upon a site hard by Southwark cathedral, where monks and nuns tended the sick. Its patron saint is St. Thomas of Canterbury.

In the last century the present buildings were reared by the riverside; and it became more famous, not only as a great hospital and medical school, but as the center of Florence Nightingale's wonderful work for the scientific training of nurses and the establishment of the nursing profession. Here is the world-renowned Nightingale training school, honored for the standards it has consistently maintained and for the unsurpassed quality of the training it provides. The hospital possesses many mementos of Florence Nightingale—her personal possessions—but her spirit lives in her nurses: the spirit of intense devotion to duty, coupled with a desire to achieve the highest skill and efficiency. But there is something more.

St. Thomas' is known for its strong Church tradition. The great majority of its nursing staff are Anglicans. In its chapel the Blessed Sacrament is reserved, and there you may often find sisters and nurses in their hard-earned spare time, kneeling in silent prayer. It is no uncommon occurrence to find quite a large number of nurses at an early weekday Mass—nurses who have risen voluntarily an hour before they need, and who will go to a long day of exacting labor. And every evening those who are not on duty in the wards gather in the chapel for compline.

I speak of these things because I want you to understand the background of the simple incident I am going to relate. It was mentioned almost casually to me by a member of my family who has the honor to be a Nightingale nurse; but as she spoke, her words seemed to bind me with a spell, and for a moment I saw the vision of truth.

You are to imagine an immense corridor of the great hospital, upon a cold, squally January morning. The first pearly light of day has scarcely brightened the face of London's river, and the windows are still dark. Draughts are blowing uncomfortably in the long passage. A bevy of nurses, their scarlet-lined blue cloaks worn over their uniforms, are going on duty. Some of them will nurse men and women suffering hideous maladies. Some will wear through the hours in a hundred humdrum tasks. And some will stand this day in the Valley of the Shadow, swathed to the eyes in the garments of the operating theater, assisting the surgeons in their incredible work. Most of them will soon be seeing and doing things from which many a man would flinch. But the cluster of girls goes on. They are

chattering among themselves as they go. Some of them turn up the high collars of their cloaks in the cold morning air, and hurry onward. . . .

Suddenly a figure is seen in the distance, coming in the opposite direction. It is a priest, a chaplain, coming from the wards. He must have been summoned to some urgent case, at this hour: some poor, broken man or woman has been in desperate need. The priest is wearing surplice and stole. His eyes are downcast. His hands are clasped upon his breast. . . .

The six or seven nurses leading the procession observe that he is carrying the Blessed Sacrament, and as he draws near, they fall upon their knees.

Could there be a scene more lovely, more touching, to any Christian soul? To speak truth, my own eyes are dim as I write these lines. Think of it. Within this vast dwelling are hundreds of suffering people, men and women, boys and girls; some still sleeping, some who have not closed their eyes, some who will soon close them in death. Outside, London's "mighty heart is lying still," as on Westminster bridge, a few yards from this spot, Wordsworth saw it long ago. And by the hospital walls the ancient river sweeps

darkly along. . . . And the nurses are on their knees as the Great Physician passes, at the last watch of the night. They are on their knees, knowing whom they serve, and where lies the supernatural source of their strength.

"Yea, in the night, my soul, my daughter,
Cry—clinging heaven by the hems;
And lo, Christ walking on the water,
Not of Genessareth, but Thames!"

THE nursing profession in England has never entirely forgotten its religious sanctions, and this is certainly true of the Nightingale tradition at St. Thomas'. One afternoon recently, a pleasant and friendly Roman priest was talking to a nurse in one of the wards.

"I like this hospital," he said. "There is a wonderful atmosphere here. I cannot account for it."

The nurse smiled gaily upon him.

"Can't you guess the reason?" she asked.

"Indeed, I cannot," he said.

"The reason is," said the nurse, "that there are so many good Anglo-Catholics here."

The Roman priest smiled back at her, and went his way.

I might do well to close at this point, and leave the reader to his own meditation. He might ponder how Christ still moves upon our earthly paths, and brings blessing in modern London and New York. He might consider the power of the Catholic revival in the Anglican communion. Or he might reflect upon the devotion of hospital nurses, and the heavy demands made upon them, and how we ought to remember them in our prayers, together with all the sufferers they serve night and day. To any of these thoughts I will leave him. But there is one consideration which I cannot refrain from

(Continued on page 8)



Mapping the Next Generation*

*One Thousand, One Hundred and Eight Pins Mark
the Church's Front in the College Field*

By the Rev. C. Leslie Glenn, D.D.

Rector of Christ Church, Cambridge, Mass.

A SALOON in New York City (so I learned from the latest number of the *New Yorker*) has on one wall a gigantic map of the United States. In this map are tucked one thousand, one hundred and eight pins. These pins represent the one thousand, one hundred and eight colleges in the United States.

I know of one other such map. It is at the Church Missions House, the world headquarters of the Protestant Episcopal Church, which also happens to be in New York, at 281 Fourth Avenue. There, under the Presiding Bishop, is a secretary for College Work, and on the wall of his office is a map of the United States with all the colleges and universities marked with colored pins.

Perhaps there are others besides this saloon keeper and the Episcopal Church who care about the location of the colleges, and there may be other maps so marked that I do not happen to know about.

At any rate, this much is certain—anyone with a message for youth must have such a map, because that is where youth—in the colleges and universities of America.

You may think they aren't all there, but as far as the future is concerned, the leaders of this youthful generation are there. Twenty-five years ago it might have been possible to ignore them, but in twenty-five years the number of students has increased sixfold. In proportion to our population we have five times as many in our colleges as there are in the colleges of France or England. On Manhattan Island alone there are more college students than in the whole British Isles. The saloon keeper knows what he's doing when he puts up the map and the college pennants.

Any Church with a message for youth must have this map in its headquarters and in its mind and prayers. Because the question is never what is the message, but where can it be delivered and how can it be delivered.

We have marked time trying to find a message for youth. We ask ourselves, What are they like? What are their interests and opinions? How can we meet them intellectually? The fact is, they are surprisingly like their elders. Some are Republicans and some Democrats; some are eager and some lazy; some are mean, others really noble. Young people are people like everyone else. Gilbert and Sullivan summed it up:

"I often think it comical
That Nature always doth contrive
That every boy and every girl
That's born into this world alive
Is either a little liberal
Or else a little conservative."

Those of us who are Christians ought to be especially impatient of any analysis of youth in which the hidden assumption is that the Christian message must be changed in order to reach them. The unexpressed main premise of much debate is that Christianity is fundamentally middle-aged, and requires some special adaptation, a softening down or a harden-

ing up, in order to appeal to the generous enthusiasm of the younger.

Jesus was 33 at the most when he was crucified.

"When I survey the wondrous cross
Where the young Prince of Glory died."

—is the way Isaac Watts first wrote his hymn.

Then why don't we have more young people in church? Because we don't go where they are. Because the message intended for them as for every other age in life, is not heard by them under the conditions of their education. The vast growth of the campus population has taken youth by the hundreds of thousands out of their homes and home churches and concentrated them at the 1,108 places marked on the map.

The Episcopal Church's message for youth is the eternal message of the Christian Church, the message of the Bible, the Creeds, and the Book of Common Prayer, that God became incarnate in Christ Jesus for us men and our salvation.

And the Episcopal Church is determined that this message shall be heard by all the people for whom it was intended.

THE map on the wall in the Church headquarters has colored pins representing four or five different categories into which the colleges can be divided. I don't know how the saloon keeper has marked his map—perhaps he uses the same color pins for each college. In the Church, however, there is a warfare going on and the pins change color as there are gains or losses. For each pin on the Church's map represents a clergyman of the Episcopal Church who happens to be near a college. He may be intimately tied up with the college as its official chaplain. He may be rector or assistant at the nearby parish church; he may be appointed by the Bishop as chaplain to the students where there is no parish church.

In any case, if he is within striking distance of college students, he has a pin, and the color of the pin is determined by how much time he can give and how effective his ministry is on the campus. The color of the pin attempts to show whether the message is really getting to youth. St. Paul long ago suggested the acid questions "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

There are 1,108 colleges and universities. In some there is no work, and that's a dismal color, in others the religious work done by the Episcopal Church is of the poorest caliber, in others it is acceptable, in others it goes better, in some it is very successful. Each type has a different color of pin. And the grand strategy of the Church as far as its message to youth is concerned, is to change the poor colors to the good colors until all over these United States the message at least can be heard on the campuses.

There has been a lot of talk in the past ten years about some of the ideologies of Europe, the issues and philosophies which are opposed to our basic convictions. And people have said that our youth must be inspired with an intellectual and

* A broadcast over station WQXR, New York City, November 5, 1939.

spiritual viewpoint if they are to be strong in the face of destructive forces. Ideas make history, and thoughtful people in America have long been asking what ideas have we been giving our youth. Ideals of sportsmanship, yes; ideals of scholarship in certain universities, yes; but beyond these two one would have doubts in many directions.

"The chief defect of contemporary education" says Professor Hocking of Harvard, "is that it produces wills which are prematurely grey and incapable of greatness, because students are never searchingly exposed to what is noble, generous and faith-provoking."

I DO NOT need to remind you that youth needs a message—more than that—youth wants a message—and that the Church has a message. What success has been achieved in bringing them together? If I wanted an index of progress I would go to the little colored pins on the map, changing their colors. It is the quiet work being done in each college where there is a clergyman that is going to spread the message of the Gospel. Other countries may have their mass meetings and marching, flood lights at night, great radio orations—but we have more confidence in careful teaching and the ministry of the word and sacraments. Our Lord said it would be like a grain of mustard seed, or like leaven hidden in three measures of meal.

It isn't easy to change the colors of the pins on the map at the Church Missions House. When a vacancy occurs near a college, the proper clergyman must be found to fill it, and usually money must be found to provide him with assistance, so quick is the response of the undergraduates to good work. Parish churches near colleges are quite often small, not equal to the opportunity at their doors.

It was the far seeing first Bishop of Wyoming who, when he was asked where he wanted his cathedral, replied, "Where is the university?" And he put the cathedral at the state university. Most of our college parish churches are anything but cathedrals. They need help which they are getting more and more from the diocese, from alumni of the college who are Episcopalians, from the parents of students, from students themselves.

There have been six secretaries for College Work of our National Council since the World war: Paul Micon, who has died; myself; Brooke Stabler, now at the University of Pennsylvania; Thomas Wright, now at Lexington, Va., near Washington and Lee and V.M.I.; Theodore O. Wedel, now director of studies at the College of Preachers; and Alden Kelley at the University of Wisconsin, the present holder of the office. He is the one now who changes the pins on the map.

These men, with other clergy and laymen, five years ago formed the Church Society for College Work to supplement and extend the work of the National Council and of local parishes in the colleges. In five years the society has grown to have more than 700 members, the Presiding Bishop is the honorary president, and already over \$10,000 a year is raised and spent in colleges from the Atlantic to the Pacific. It is relatively small compared to the magnitude of the opportunity, but in time this work will grow, the pins on the map will change their color, and the message of Christianity for youth will have an ever deeper channel in the Episcopal Church.

This summer, the president and guiding genius of the society, Brooke Stabler of Pennsylvania, got a large gift for three years to enable the society to have a paid officer to prosecute the work. The officer has been chosen and has accepted; and we are proud to announce that Mr. Charles Thomas, a layman of Sewanee, Tenn., will be the first execu-

tive secretary. We pray that the Church Society for College Work under the Presiding Bishop may be an instrument in God's hand for the evangelization of our colleges, for a forward movement of Christianity on the intellectual firing line. "Look on the fields, that they are white already to harvest. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

When the radio station was first opened in Palestine, the British High Commissioner ruled that its signal should always be, "This is Jerusalem calling."

As the youth of America stand today hearing Moscow calling, and Berlin calling, and Rome calling, it is well that the Episcopal Church from the Church Missions House in New York to the last wooden chapel on some agricultural college campus is bending every effort to make that other signal clear:

"This is Jerusalem calling"

We need have no fear what the response of youth will be to that message, the same response that idealistic youth has always given down through the centuries since the word was first spoken to young men, "Follow me!"

Ministering Angels

(Continued from page 6)

mentioning. It is the thing I saw so vividly when the incident was first related to me.

If from man's labor of sympathy and love for his fellow men, if from the work of lightening pain and banishing misery from the human lot, there could be dismissed all those influences which derive directly or indirectly from the love and adoration of Christ as Saviour, how much of our humanitarian service would be left, and how long would it last? The attempt to form a civilized mentality without a religious consciousness cannot succeed, because the resultant social structure becomes inhuman. Without religion, man loses his own depth; and losing his own depth, he ceases to understand his brother's need. No doubt there is much splendid humanitarian service performed by people who profess no faith in God: they merely do not perceive the truth that their passion for humanity is of Christian inspiration and cannot permanently endure if it remains severed from its roots.

I SUPPOSE our secular totalitarians have no intention of closing their hospitals. Their medical and nursing service may be remarkably efficient. But if the Christian faith sinks out of sight, and the secular idea becomes finally dominant, a pressing question will emerge. What, precisely, is to be the admitted purpose of all this human service? For what ultimate end is it to be efficient? To cure the diseases of those who are likely to be of use to the secular State! There will be no other meaning in it. And as the idol of the secular State becomes exposed as an unsatisfying sham, what is going to happen? Will men and women any longer carry the burdens of others? Indeed, we already see how much of deliberate cruelty and brutality secular nationalism has brought back to the world.

But we know why St. Francis kissed the leper. We know why the Nightingale nurses serve. There is no other final reason but that they are ministers of Christ.

ACKNOWLEDGMENTS

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Rev. Philip T. Fifer.....\$ 5.00
E. N. 5.00

\$10.00

Pacifists

by the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

I REFUSE to participate in any war." Thus the pledge reads which I am asked by the Episcopal Pacifist Fellowship to sign. I cannot sign it. I do not see how an American citizen can sign it. Indeed I do not see how any one quite in his senses can sign it, for if a country declares war, every citizen of that country must participate, either on the one side of his country, or on the side of the opposing force. I may—and being a Christian I think he should—abhor war—and oppose it, and do everything possible to prevent it—once it is declared, participate he must. He may, for conscientious reasons, be excused from actual combatant service, but he is never excused from participation. Even if he stoutly and stubbornly refuses to lift a hand to help, even by making turnips or planting turnips and insists as 502 absolutist out of 553,000 conscientious objectors in the last war insisted, on being court-martialed and sent to jail for from five to fifty years. (See *Harpers* magazine for October 1939) Still he is participating in the war: he is a burden to his country and to that extent an aid to the enemy. He is participating in the war only on the other side.

And to my mind even though he considers himself a martyr, I cannot agree that he is a *noble* martyr. Is it noble to receive food and clothing and protection behind walls from men who are acting upon a moral level to which your conscience will not permit you to descend? Is it a noble witness to Christian conscience to let men sacrifice their lives, to suffer all the horrors of war brought about by a social order in which you are privileged, while you, "refusing to participate" think you have escaped out of the evil by becoming a public charge upon the country whose citizenship you have denied? I do not think so. I think it is *ignoble* and to use Professor Joad's advertisement in *the Atlantic Monthly* for December) decidedly priggish.

The other day a pacifist said to me, "But it is greater suffering to bear the ignominy the disgrace and the contempt of men by going to jail as an absolutist in pacifism than to go to the front lines and be shot." I wonder. Were you at the front in the last war? Did you ever see the ghastly horror of a young fellow shot in the testes or through the belly? Did you ever share the agony of a man burned with gas or have you ever looked into the terrible eyes of a handsome young man now with no face below those eyes? Their conscience may have been as enlightened as yours, as Christian as yours, but don't tell me you in jail are a martyr and they are not. They may not have had as noble motives as you but at least they have suffered as participants to a degree which you with your fine rationalizations have not tasted and never will, and in an ecstasy of martyrdom you demand to be tortured and finally destroyed.

No, I think you are wrong. War is a monstrous, ghastly, thing and we should do everything possible to fight it to prevent it, and to stop its ruthless bloody career upon earth. But you can't share in the ploughing, seeding, planting, nurturing of the evil roots and bole and branches of the thing and then of a sudden refuse to participate in the fruits. If they be apples of Sodom you must eat them too. And if you have a healthy conscience I think you will insist upon a bigger bite of the poisonous fruit than a jail-sentence offers. Refuse, if you will to shoot a gun: refuse, if you must, to work in a munitions factory: but there are pioneer regiments where picks and shovels are wielded: there are turnip farms where you can



CHURCH MUSIC

Rev. John W. Norris, Editor



J. William Jones

IT IS always regrettable when the Church loses the services of one of her leading musicians who leaves his work to enter other musical fields. The number of outstanding musicians who are giving their life to the work of the Church is so small in proportion to the vast number of untrained and unskilled musicians who receive some of their living from this source, that the loss of an expert is a matter of concern.

The Church loses such a musician on the first of December when the resignation of J. William Jones, organist of All Saints cathedral, Albany, N. Y., takes effect. Mr. Jones has been organist and choirmaster of the cathedral for a period of ten years, during which time he has established himself as a notable church musician. He has produced a choir for the cathedral that is unexcelled in its technical ability and he has instituted a type of music in the services which might well serve as an example for other churches throughout the land.

Mr. Jones, however, has not limited himself to the work of the cathedral but has extended his interests throughout the diocese through the medium of the diocesan choirmasters' association, which he organized a few years ago; and also through the annual festival of Church music which has been held at the cathedral for a number of years.

In leaving the work of the cathedral Mr. Jones has announced that he is leaving the field of Church music. He plans to take an extended vacation from active work, although he will take the opportunity for further study and then after a year return to the field of secular music.

labor: there are latrines to be built and cleansed. Ask for a difficult, disagreeable and dangerous job, and let every man see that you are ready for conscience sake to do the dirty work though you won't bear arms against a brother man. But don't, I beg of you say you won't "participate," for I assure you that willy-nilly either for or against your country you will participate. There is no escape from it. And since between what you must consider two evils there is no escape, and you must choose one of them, choose at least the lesser evil—which is surely to support your country rather than to desert her and renounce your citizenship. Absolutely you may be wrong, but relatively you will be right. Like Luther you will be saying, "Here I stand! God help me! I can do no other!"

Temptation

IF WE could have our own way in everything, without let or hindrance, that would not be liberty but lawlessness. Self-will, the ready response to all our urges and passions, would not be freedom, it would show the sin of the loss of a controlling will. Temptations in themselves are not sins, they are the strong man's opportunity to do right, and they are the weak man's opportunity to do wrong. Freedom from temptation would not imply perfection of character; it would reveal imperfection of body, soul, and spirit. The imbecile is not tempted because the imbecile has no moral capacity. The maniac is not tempted because the maniac has no moral responsibility. Only they are tempted who are sane, who are capable of moral attainment and Christ-likeness. We are conscious of our sanity by the consciousness of our temptations.

—Bishop Woodcock.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

Canon Quick on the Creed

DOCTRINES OF THE CREEDS: THEIR BASIS IN SCRIPTURE AND THEIR MEANING TODAY. By Oliver Chase Quick. Scribners. Pp. 350. \$3.75.

IT TAKES courage to put so much as that into the title—the Creed, the Bible, and “Today.” There is a good deal of biblical criticism in this book, and inevitably many choices of interpretations not agreed upon by biblical specialists. And there is a good deal of the many minds of today.

In fact, the best feature of the content of the book is that it surveys the ancient doctrines in the many newer lights that have appeared in theological research. Practically all the newer ideas are here, all the favorite theories of the last twenty years: notably, the theocentric and dialectic theology; the dualism of *agape* and *eros*; the Hebrew idea of God as active ruler of history opposed to the Greek idea of God as the eternal immutable being; frequent and respectful reference to St. Thomas; Aulén’s cosmic-battle theory of the Atonement; the Virgin Birth as meaning that the birth of Christ was not the result of human volition but of a fresh creative act of God; relative passibility in God along with impassibility in his essential being, so that God suffers in the sense that He knows some things that happen relatively against His will.

In Christology, the most noticeable section of the book, the kenotic theory is expounded again, and given a more persuasive aspect than ever before, this time in reply to Archbishop Temple. Some objections are effectively answered. But those who have distrusted the theory heretofore will certainly not find here an adequate understanding of, and answer to, their most fundamental objections. We agree, mostly, that our Lord had a normal human psychological consciousness, with its normal limitations; but to hold that this consciousness was, so to say, all the knowledge God had at the time, that there was no divine omniscience operating in the whole of creation during a short period, is to go far beyond what is involved in the Gospel and to produce tremendous difficulties, not so much on the question of eternal relations between divine Persons, as on the question of the relations between Creator and creation, relations symbolized by the attributes of omniscience, omnipotence, and omnipresence. That these should be laid aside for awhile would seem to make them unnecessary for the world’s continued existence, would seem to make the Creator and sustainer unnecessary. And the way in which Canon Quick speaks of “consciousness” in God sounds too anthropomorphic for some of us. And to meet objections by pleading our ignorance of transcendent relationships, when the theory really does concern those transcendent relationships, is not positively to reinforce the theory. But by this time I suppose we have to realize that on the kenotic theory we simply cannot understand one another.

Since the Apostles’ Creed is taken as the text, the book omits treatment of some important doctrines: there is nothing to speak of on the Trinity or the Sacraments.

Speaking generally, we have here a brilliantly effective brief review of the doctrines of the Apostles’ Creed under modern scrutiny, on the background of deeply understanding loyalty to the Church’s teaching of the Gospel. It is not a treatise that covers the whole system of theology, even in outline, but as a new commentary it is very timely, refreshing, and sustaining.

MARSHALL BOWYER STEWART.

Good Short Stories of the French Canadians

THE HABITANT-MERCHANT. By J. E. Le Rossignol. Macmillan. \$3.50.

THOSE who like good short stories will find this a most attractive volume, as will those who like a *genre* story, for the various chapters (except the last three) although complete in themselves, all cluster around the same group of characters. And those who are interested in the French Canadians will find it a truly splendid picture of an interesting company of congenial souls.

Jovite, the merchant of Quebec, born a countryman, is admirably drawn and reveals the French Canadian character as few

recent books have done. Although the author is now dean of the College of Business Administration in the University of Nebraska he knows his Quebec city and surrounding country and he limns a picture that remains in one’s memory. Having lived for a number of years near Quebec and having the French Canadian as my friends and neighbors I can vouch for the accuracy of the portrayals of character and surroundings. C.R.W.

Two Books By John Middleton Murry

THE PRICE OF LEADERSHIP. By John Middleton Murry. Harpers. \$2.00.

HEROES OF THOUGHT. By John Middleton Murry. Julian Messner, Inc. \$3.75.

WHEN Mr. Middleton Murry, in the recently published American edition of *Heroes of Thought*, concludes his sharp attack on Wordsworth with Blake’s verse—

“I will not cease from Mental Fight
Nor shall my Sword sleep in my hand,
Till we have built Jerusalem
In England’s green and pleasant land.”

—he has given us the motif of *The Price of Leadership*. For, as he says: “It may sound childishly pietistic to declare that in the heart and mind of every Englishman who would be a true Englishman today Christ must be enthroned again. I believe it nevertheless and I must take the risk of being charged with confusing patriotism and Christianity. There is no such confusion in my soul. Englishmen today are sick at heart because they cannot distinguish the voice of patriotism; they hear thunder and alarms and noises, but not the clear voice. I do not believe they will ever hear it again until they listen for the voice of Christ. When they hear Him, they will hear the voice of their country: but not before.”

The same idea, “that civilizations cannot arrive at their full state and dignity as civilizations, except insofar as they are elevated in their own order by the influence of virtues which arise in them, not from what is Caesar’s but what is God’s,” expressed by Jaques Maritain, evokes less surprise. M. Maritain examines the world with Thomistic comprehensiveness. Mr. Murry has fought his way to belief. With Pauline tribulation he has come as it were, the reverse path—from the way of the Gentiles to the “holy nation.”

Yet it is the Christian belief of both men that forces their judgment of democracy. In Murry’s words, there is the insistent note of Maritain’s reintegrated humanity. “But I am convinced of this: that those who profess and call themselves Christians today must be really convinced that Christianity is the clue to all man’s doing, if that doing shall be righteous: in the home, in the school, in the business of the individual, and the conduct of the nation. If we, members of a Christian nation, go on as we are going now, using Christianity merely as the sanctification of doing that proceeds from quite other sources than the spirit of God, we shall be razed from the book of honor, and blotted from the book of life: and we shall deserve to be.” The ordinary member of the modern nation does not recognize or even dream of a higher authority than the government of the national state. “What apostate democracy requires is the downright, immediate, incontrovertible feeling that there is a supernatural authority (God) and that there will be, quite literally, hell to pay if it is not obeyed. . . . Of course a rebirth of religion is what I want. . . . For what men are really asking is a Christian society; and they will not get it save from Christian men. Their dream is a Christian dream; which when they seek to realize it by secular means turns to their horror and dismay to a satanic tyranny.”

Mr. Murry admits he has no plan to rise from the “position of a bully toward the weak and a craven before the strong” except the grace that makes the true idea go out into true living. Yet the insights in both books leave an impression of a real vision.

ROBERT L. CLAYTON.

To RELIGION mankind is one, and every war is a civil war
—Rabbi David de Sola Pool.

NEWS OF THE CHURCH

Jerusalem Patriarch Is Given High Berat

Confirmed in Office and Given
Legal Status as Head of Holy
Land Patriarchate

JERUSALEM—His Beatitude, Timotheos Themelis, was finally given the High Berat by His Majesty, King George recently. The Berat confirms him in office and gives him legal status. His Beatitude was elected Patriarch of the Orthodox Patriarchate of Jerusalem in May, 1935.

The new draft of the constitution for the Orthodox Patriarchate, which was finished, after seven years' discussion, in May, 1938, has not been made into law. It is still being considered. It is expected that confirmation of the Patriarch will make possible synodical action on whatever changes seem advisable.

When the Patriarch was given the Berat, the brief ceremony at the government house was followed by a procession from Jaffa Gate, Jerusalem, to the Church of the Holy Sepulchre, into which, as is custom, His Beatitude made a formal entry for prayer and a *Te Deum*.

Because of present circumstances, the ceremonies were very informal. No outside guests were invited. Among those present at the Holy Sepulchre was Canon C. T. Edgeman, who is maintaining his work in teaching in the Orthodox academy in Jerusalem.

Roman Missionary to East Spends Some Time in "Free China," Finds Need for Evangelistic Work and Stays on

SHANGHAI, CHINA—Miss Louise Long Hammond, who came out to work in the missionary district of Shanghai more than 25 years ago, returned this spring on furlough, and went during the summer into "free China." Arriving at Chungking, a city on the Yangtse up beyond the Gorges, by airplane, she found the Rev. Stephen Tsang, formerly dean of the cathedral in Hankow, and the Rev. Graham Wei, formerly hospital chaplain at Anqing, at work among the Anglicans and other down-river Christians who had arrived in Chungking as refugees.

There is no Anglican work in Chungking, which is in East Szechuan, and so outside of Bishop Song's diocese of West Szechuan. There are Anglicans in East Szechuan, but they are in the China Inland Mission, and the China Inland Mission group at Chungking is Baptist.

Miss Hammond writes to the Rev. John Magee of Hsiakuan, Nanking:

There seems to be a wonderful opportunity for evangelistic work here. There are Christians from all over China, and others who have had contacts with the Christian Church but are still doubtful, or who have

Grandfather, Father, and Son Join in Confirmation

TERRE HAUTE, IND.—Grandfather Capers, Father Capers, and Son Capers met before the altar in St. Stephen's church here on November 9th at a confirmation service. William Theodotus Capers III was being confirmed. He was presented by his father, the Rev. William Theodotus Capers Jr., rector of St. Stephen's, to his grandfather Bishop Capers of West Texas.

The service was held under the authority of Bishop Kirchhoffer of Indianapolis. Bishop Capers came to Terre Haute for the service after the meeting of the house of Bishops in St. Louis. He also confirmed William Paul Mercer, friend of William Capers III.

\$1,000 Check on Way to India to Keep Three Teachers Four Years

NEW YORK—Mailed here recently, a check for \$1,000 is bound for India, where it will accomplish the seemingly impossible. It will maintain three teachers in three villages, for four years, in Bishop Azariah's diocese of Dornakal, and is the gift of the Girls' Friendly Society.

Another of those gifts that represent much labor and sacrifice and which accomplish much is the \$50 given by the missionary society of the General theological seminary, New York, for the work of one of its former members, the Rev. Leopold Damrosch, who is stationed at Bontoc, in the Mountain province of the Philippine Islands.

lost all their old security, and don't know where to turn next. But in spite of all this influx of people, there are very few evangelistic workers, foreign or Chinese.

"I was surprised to see so little Christian activity here. The people of other missions are very sympathetic and cooperative, but there are amazingly few of them."

The letter tells of the daily services that the Rev. Stephen Tsang has been holding for Christians.

"Now the plan is that Mr. Tsang will become pastor to a mixed congregation which a very nice Canadian Methodist, Mr. Rape, has collected. More than 100 people meet every Sunday in a new section outside the city, which is where most of the downriver people live.

"Mr. Rape was too busy to take over this congregation, and it was his idea to ask Mr. Tsang to do it. There are many women, and no woman worker."

Following the union service which Mr. Tsang will hold for the congregation, he will, it is planned, go outside and robe, and then return for the celebration of Holy Communion.

Election of Negro Bishop Requested

Sewanee To Request an Episcopal
Head for Negro Congregations;
Approves Church Debt Report

TAMPA, FLA.—The election of a Negro bishop who would have charge of Negro work in the province of Sewanee was recommended by the provincial commission on Negro work when the synod of the Fourth province met here November 16th at St. Andrew's church.

The recommendation was adopted. When the House of Bishops meets, it will be requested by the province to form all Negro congregations in the province into a Missionary district and choose an episcopal head for the district.

The synod unanimously endorsed the report of the Third province Committee on Church Debt. The report was commended to the consideration of the diocesan conventions, and a cooperating committee, with an appropriation of \$100 for expenses, was appointed. The report had already been approved by the synod of the province of New York and New Jersey.

[In THE LIVING CHURCH for September 20th, under the title, *A Barrier Against Bankruptcy*, appeared the full report of the committee on Church Debt.]

GROWTH OF CHURCH

Alexander Andrews, Raleigh, N. C., who is chancellor of the diocese of North Carolina and a noted Church statistician, reported that the Church in the Fourth province has shown a rate of growth higher than that of the population in the states comprising the province.

Between 1910 and 1935 the nine states in the province made a population gain of 31.42%, while the Church during the same period increased its communicant strength 50.53%.

The synod directed a request to the Liturgical Commission of the Church, asking that services for children be drawn up and distributed throughout the Church, and that such services be incorporated into the next revision of the Prayer Book.

November 15th the provincial round table conference on Christian social relations met and reported its findings. It was decided that every congregation, regardless of size, should have a department of Christian social relations.

The work of the American Committee for Christian Refugees and the Church Committee for China Relief, both approved by the National Council, was commended to the consideration of the province, and all congregations were urged to participate as fully as possible in the observance of Christian Social Relations Sunday, the third in January.

Prayer for Unity is Urged by Superiors

Heads of Anglican Communities in England Ask Christians to Seek God's Help in Union Movement

(Passed by British Censors)

LONDON—The superiors of all the Anglican religious communities for men in England have issued an appeal for "the universal prayer of Christians for Christian unity."

The signatories recall that in 1908 certain Anglicans in England and America inaugurated the annual octave from January 18th to 25th of prayer for reunion, and that in their case this prayer had as its chief intention the corporate reunion of separated Christian bodies with the Roman Communion on the basis of full dogmatic agreement.

They also point out that the observance of this octave spread to the continent, and is now very widely kept by Catholics, Orthodox, and Protestants in France, Belgium, Italy, Germany, Sweden, Hungary, and Poland, and has also spread in the USA and to the Far East.

The superiors desire to see this movement, not superseded, but expanded, so that prayer may be offered for the reunion of all separated Christians, and in this they have the entire good will of the council for the Church unity octave.

SERVICE FOR REFUGEES

At a service for German refugees from Nazi tyranny, held in a London church, the Bishop of Chichester (Dr. Bell) ridiculed the rumor that Pastor Niemoller, who served in the war of 1914-1918 as a U-boat commander, has offered his services to the German government in this capacity.

Pastor Niemoller has been in a German concentration camp for the past two years for his valiant refusal to admit the right of the State to interfere with the religious liberties of Christians. Two German pastors, one of whom was formerly Pastor Niemoller's curate, took part in the London service.

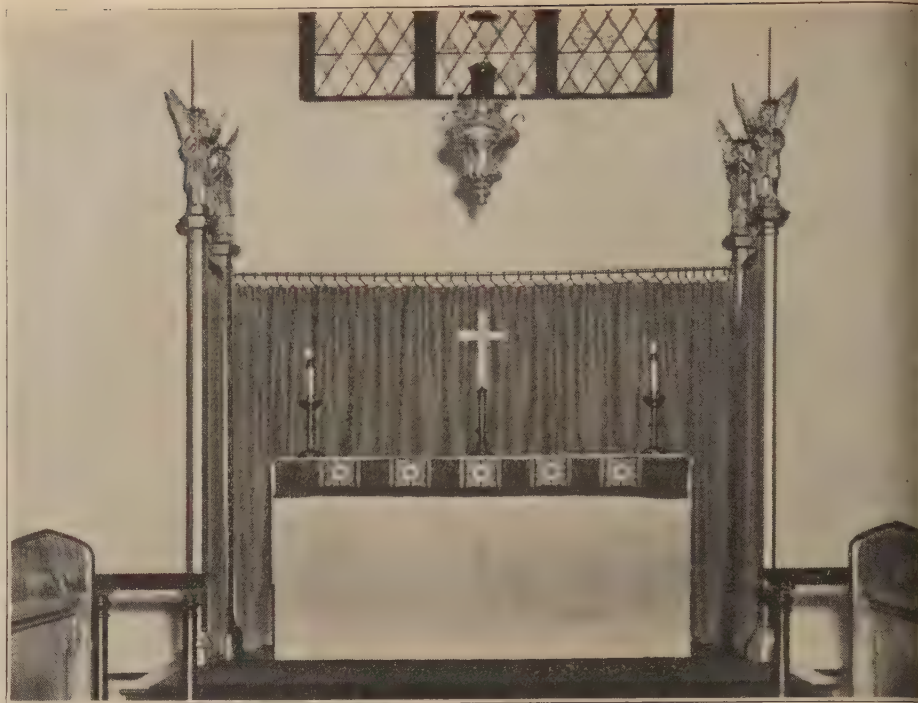
In a speech to his diocesan conference on October 30th, the Archbishop of Canterbury once again described the issue be-

Gives Contributions to Relief of Chinese as Christmas Gifts

ORLANDO, FLA.—Miss Nellie B. Ramsdell of this city, instead of sending her friends the usual gifts at Christmas time, has made contributions in their names to the China Emergency Fund. She plans to send cards to her friends later, telling them of the gifts.

One of the cards she will send reads:

"This greeting comes to wish you the joy and peace of this blessed Christmas season. May your happiness be increased by the knowledge that in your name I have made a gift to the China Emergency Fund so that you are sharing your Christmas with some of God's children of the East."



TIVERTON, R. I., CHURCH BEAUTIFIED

Bishop Perry of Rhode Island dedicated a number of memorials at Trinity Church, Tiverton, November 1st. These included new riddells surmounted by angels, a dossal, new covers for chairs and choir furniture, and new Hymnals. This was a step in a general scheme of improvement of the church property carried out under the leadership of the Rev. Sydney R. Peters, rector.

tween Germany, on the one hand, and Great Britain and France on the other, "as one that concerns the eternal verities of right and wrong. . . . It is clear that we are using no more language of exaggeration when we describe this spirit, armed with ruthless force, as in truth Satanic.

"Certainly it is a negation of all that Christianity has tried to effect in the life of nations. Indeed, it is a manifestation of anti-Christ."

SYMPATHIZES WITH PACIFISTS

Considering how this spirit must be countered, the Archbishop sympathized with, though he could not himself share, the view of pacifists. He cannot doubt that the Christian citizen is fully justified in giving his support and service to his country in the task which it has most unwillingly, but resolutely, undertaken. As for the terms of peace, his Grace insisted that it must not be one in which the victor imposes his will on the vanquished.

"There must be no claim that in determining the final settlement the victors shall be the only judges in their own case; they must submit their case to a conference of other nations in which neutrals and the German nation itself, set free, as we hope, from the misrule of its present rulers, will have their place."

Cranmer Club Hears Dr. Hedley in "We Inquire to Know" Series

BERKELEY, CALIF.—The work of Cranmer club at the University of California has recently featured a series of addresses by the noted educator, Dr. George Hedley. Under the general title, *We Inquire to Know*, he has discussed a method of knowledge.

Priest to Deaf Mutes is Honored in Albany, N. Y.

ALBANY, N. Y.—The Rev. Herbert C. Merrill, in charge of Church work among the deaf in several New York dioceses was tendered a testimonial dinner, in honor of his completing 25 years in the priesthood, by St. Paul's guild for the deaf, at St. Paul's parish house here recently.

Mr. Merrill has conducted services for the deaf in the diocese of Albany for many years, regularly visiting the institutions for the deaf, gathering groups for worship and instruction in various centers, and taking an active interest in the social and industrial welfare of the deaf.

During the past year, under Mr. Merrill's tutelage, William M. Lange Jr., a graduate of Gallaudet college, has become a candidate for holy orders and is pursuing his studies with the supervision of a clerical member of the standing committee and the Rev. George A. Taylor, rector of St. Paul's church where Mr. Merrill's work for the deaf in the capital district centers. The congregation of St. Paul's have given Mr. Lange theological textbooks.

Bishop Oldham made a brief address at the testimonial dinner for Mr. Merrill, which was relayed by an interpreter.

Bishop Bartlett in Massachusetts

BOSTON—Bishop Bartlett of Idaho placed his services at the disposal of the diocese of Massachusetts for a series of engagements, November 8th to 20th. Included were a number of conferences with groups of the clergy, through which Bishop Bartlett conveyed the plan he followed in his years as rector of a parish. By this plan a program of missionary education is kept in action throughout the year.

Enges Christians to Make Sacrifice

Bishop Sherrill Addresses Women
off Massachusetts on 62d Year of
Auxiliary in Diocese

BOSTON—"Millions of people in Europe today are ready to die for what they believe is a just cause, and it is about time the Christians of the world led and made some sacrifices for Christianity." These are the words of Bishop Sherrill of Massachusetts, who preached at the Cathedral Church of St. Paul on November 15th when the Massachusetts Auxiliary of the Woman's Auxiliary observed its 62d anniversary.

There was record attendance from the diocese for the morning service of Corporate Communion and Remembrance for our members, and for the afternoon missionary service in the cathedral crypt when Miss Eva D. Corey, presiding, spoke of making Christ's influence preëminent in every sphere of life.

Bishop Bartlett of Idaho, chief speaker for the afternoon, spoke authoritatively and in an alarming on progressive paganism in America, especially in the rural areas. Outlining the accomplishments and unfulfilled goals of home missionary work, he deplored the rapid descent from the ideals of a Christian commonwealth on each America was founded, and painted a statesmanlike picture, from knowledge gained at first hand, of conditions and opportunities among Orientals in America, Mexicans who have come across the border, the Southern mountaineers, Indians, Negroes, and the millions of the uncultured in rural sections.

EAST GOING WEST

Miss Elise G. Dexter, recently returned from years of war experience in Hankow, China, described the East going West, as a great tide of refugees continued to roll over the Yangtze river. She made vivid the universality in relief work as those cooperating, alien as they were to each other in blood, religion, and tradition, find a common meeting ground in wholehearted, sacrificial service true to the best Christian ideal.

Four Massachusetts missionaries home on furlough brought greetings from their respective fields: Mother Ursula Mary of the Order of St. Anne, from the House of the Merciful Saviour, Wuchang, and Mrs. Ernest H. Forster of Nanking, China; Mrs. George C. Bartter from Baguio, and Mrs. Henry Mattocks of Manila, Philippine islands.

500 at YPF Service

DETROIT—Approximately 500 youthful members of metropolitan Detroit parishes in missions met in St. Paul's cathedral on November 5th for a service and rally. The preacher was the Rev. R. C. Brown, assistant minister of St. John's church, Detroit, whose topic was The Underpinnings of Christ.

Bishop Kirchhoffer Says He is not Critically Ill

OJAI VALLEY, CALIF.—Bishop Kirchhoffer of Indianapolis is not critically ill, he said in a recent pastoral letter, even though he is confined to a hospital here. He plans to be back in his diocese in the spring.

Bishop Kirchhoffer was ill three weeks in Indianapolis before going to California on November 14th. Doctors have assured him that if he follows their instructions for complete rest he will be quite well in a few months.

"The Emigres Among Us" is Title of Unit of Work With Statement by Bishop Jones

NEW YORK—"It is not enough to be horrified by what is happening in foreign countries," Bishop Jones, resigned, declared in the introduction to *The Emigres Among Us*, a unit of work on the emigre problem just issued by the National Council. Bishop Jones is chairman of the Episcopal Committee for German Refugees.

He pointed out that:

"Persecutions have driven thousands of people from their native lands because of their religious and political beliefs or their racial background. Vicious propaganda has aroused the prejudices of many people in all countries."

The unit of work outlines how to study the refugee problem, and suggests activities for students of all ages, with true-false tests, lists of resource material, information about the recognized agencies working with refugees, and a separate leaflet of prayers for a new world order, for immigrants, for persecuted Churches and Christians, for the lonely, and for foreign students.

Tucker Lodge at Shrine Mont to Get \$1,000 from Building Fund

ORKNEY SPRINGS, VA.—Tucker lodge at Shrine Mont here, when it is completed will have a general cruciform shape and two stories. The exterior walls of the lower part will be of hewn stone. The structure is now under roof, a special gift of \$1,000 having made the progress possible. Another \$1,000, with which the building will be completed, will be made available within three months by the Church Building Fund commission.

It is hoped that during the coming three months friends of Shrine Mont will sustain the work as it proceeds. Any over-subscriptions will be used to provide furnishings.

Bishop Rowe in Milwaukee

MILWAUKEE—Bishop Rowe of Alaska addressed a large congregation at All Saints' cathedral here on November 14th. He attended a missionary pageant staged by the Woman's Auxiliary of the diocese, where he had the unique experience of seeing himself portrayed by someone else. The pageant was written and directed by Mrs. Milton Borman.

College Commission Meets in St. Louis

Bishop Keeler Elected Chairman;
Dr. Kelley, Secretary; Plans Made
for Pamphlet Series

ST. LOUIS—The first meeting of the newly-formed National Commission on College Work met in St. Louis November 9th and 10th to organize and plan a future program.

Bishop Keeler, Coadjutor of Minnesota, was elected chairman; and the Rev. Dr. Alden D. Kelley, secretary.

The program discussed and approved by the 11 commission members in attendance includes a proposed series of pamphlets to be written by college and university professors who are Churchmen—for distribution among faculty and graduate students; a series of guides or pamphlets designed to assist college workers; a study to be made of methods of training women workers in the college field; further development of the student Lenten offering as an educational and financial project; and a study to be made of the official status of college work in the National Council, with the idea of building a general policy in college work for the general Church.

ENDORSES WSCF

The World Student Christian Federation was endorsed by the group, which urged participation of all student groups, as a step toward ecumenicity. It is planned to present the WSCF at conferences of college clergy and college students, and to seek the cooperation of provincial and diocesan commissions in presenting the Church's responsibility and opportunity in the WSCF.

Present at the meeting were the Presiding Bishop, the Rev. Dr. Charles W. Sheerin, Bishop Keeler, the Rev. Dr. Alden D. Kelley, the Rev. Messrs. Joseph Ditchburn, C. Leslie Glenn, Herbert Miller, Gordon Reese, Charles Ricker, and W. Brooke Stabler, and the Very Rev. Henry H. Shires.

Print 14,000 Copies of "Light" to Use in Canvass Work in CNY

UTICA, N. Y.—With three additions to the original order of 10,000 copies made necessary by the enthusiastic endorsement of the laity and clergy, more than 14,000 copies of *Light* have been distributed to the churches in the diocese of Central New York in preparation for the Every Member Canvass.

An illustrated magazine of 16 pages, prepared under the supervision of the Rev. Herbert W. Lamb Jr., *Light's* purpose is admirably accomplished in presenting visually and graphically the ultimate distribution of the missionary contributions of individual Churchmembers on the "red side" of their pledge envelopes.

Divided proportionately for work in the diocese and in the National Church, the magazine *Light* depicts by recent photographs how these contributions maintain work in the rural areas of the diocese and the National Church.

Five Non-Episcopal Schools Are Visited

Forward Movement Groups Finds Need for Church Literature in Negro Colleges

ALEXANDRIA, VA.—Five non-Episcopal Negro schools were visited by the group working under Bishop Demby, retired, of the Forward Movement Commission's committee on conferences, it was revealed in his report. These included Fiske university, Dillard university, A. and I. state college of Tennessee, Meharry medical college, and Prairie View state normal and industrial college.

In addition, Flint-Goodrich hospital, the George W. Hubbard hospital, and the Prairie View school hospital were also visited.

Visitors to the schools worked in teams. They discovered that there was little, if any, worthwhile literature of the Church in the libraries and reading rooms in the institutions. Most of the students interviewed expressed a desire to have such literature in their libraries.

The teams were able to organize the Episcopalians of each institution into a group for the object of Christian fellowship, study, prayer, and service. The members pledged themselves to carry out the ideas and ideals of the organization. It was stated, however, that the advancement of

Bishop Stires Composes Prayer for Use During War in Europe

HEMSTEAD, L. I., N. Y.—A prayer composed by Bishop Stires of Long Island for recitation during the war was read in public for the first time at St. George's church here November 16th. Bishop Stires distributed copies of the prayer to all churches in his diocese. He authorized its use at every service during the time of conflict in Europe.

"Our Heavenly Father," the prayer begins, "have pity, we beseech Thee, upon the nations engaged in war. Help them and help us to conquer in our hearts all hatred and ill will, all pride and greed, all breaking of the pledged word and all deceitfulness."

their efforts would depend upon good books, papers, and magazines of the Church.

The school authorities told the teams they would be delighted to provide a room to be used for the services of the Church.

The teams had difficulty in learning the correct number of Episcopalians on the faculties and in the student body of the various schools, for the institutions were in the opening-of-the-school-year adjustment period. It is believed, however, that there are between 135 and 150 Churchmen in the five institutions.

"There are no fields so ripe and ready for harvest as Negro colleges and universities," Bishop Demby said. "The present day opportunity for the reclamation of the Christian Faith and the fundamentals of the new social order are very great."

2,000 Persons of All Ages in Royal Oak, Mich., Are Reached by Religious Program Sponsored by 7 Churches

ROYAL OAK, MICH.—A community program of religion and education which is reaching some 2,000 persons of all ages each Sunday night is the latest pride of seven Royal Oak churches. They have been engaging in coöperative enterprises for many years through the Royal Oak pastors' union. St. John's church, of which the Rev. C. C. Jatho is rector, has always entered whole-heartedly into these enterprises.

Last spring the seven churches started a University of Life program. This enjoyed immediate success and soon became the largest of its kind in the United States. The University of Life idea, a program which combines fellowship, worship and study, originated in a Minneapolis church in 1934, and has since spread across the country. This fall the Royal Oak churches expanded their University of Life program to include all ages.

A junior University of Life, for boys and girls from 12 to 15 years, meets each Sunday evening in the First Baptist church. Following the customary fellowship period and worship service, they have six quests, or discussion groups: how to know right from wrong; making the best of leisure time; how to work for world peace; the basis of lasting popularity; and what constitutes a good motion picture.

At the same time the main University of Life meets in the First Methodist church. There are 10 quests, or discussion groups, for young people of high school

age; eight for young people of college and business age; and a marriage clinic for young married couples, in which actual problems suggested by members of the class are discussed.

Finally, a Graduate School of Life, for the older folk, is conducted Sunday evenings in the First Congregational church. There are no classes in this graduate school, which is conducted more like an informal evening worship, with a visiting speaker bringing the message to this group each week.

The program this year runs eight weeks and already has doubled last year's attendance. The Royal Oak schools, newspaper, radio station, and groups of leading business and professional men from all the churches have coöperated in making the University of Life program a success.

The seven Royal Oak churches have been carrying on one of the most active and successful community programs in Michigan for nearly two decades. The oldest feature of their coöperative program is the weekday school of religious education, which now is in its 17th year.

This program, financed by the pastor's union, reaches all but 32 of the 2,000 children in the Royal Oak public schools from the fourth through the seventh grades, giving them an hour of religious instruction each week of the school year. The work is carried on by four paid teachers, and classes are held in the school buildings.

China Mission Has Unique Opportunity

Anonymous Writer Tells of Great Chance to Spread Christianity Scores U.S. for Help to Japan

HANKOW, CHINA—"We in the American Church Mission are given a unique opportunity to commend our Christianity to the Chinese in this their time of dire need," an open letter to the Presiding Bishop states. The letter originating here, is signed: An American Missionary in China.

"I must say that our efforts are greatly appreciated," the letter goes on. "But we Americans we must hang our heads in shame because of the fact that it is our country that is aiding and abetting Japan in this cruel war by still supplying her with American war materials, such as iron and oil."

"We have written to the papers and loudly protested against this, and have lifted up our voices, but with what effect? Occasionally we read in the Church papers of some local church conference which has passed a vote of protest, but what of the Church as a whole? What about '281'? What about our National Council? Have their voices been heard? (I am not forgetting Bishop Hobson's noble efforts.)"

"It is fine that we missionaries are privileged to administer relief to the sufferers and that American generosity provides the where-withal, but what is the little we can do in the way of good as against the far faster evil, which is also made possible by American aid?"

JAPANESE PROPAGANDA

"Is it possible that Japanese false propaganda has put the idea across to the American public that they, the Japanese, are fighting a 'Holy war' as they claim, against Communism for the benefit of all the world?"

"I have been told that our own Japanese clergy believe that and even some of our American clergy in Japan also! Surely every right-minded person (unless he has been completely deceived) must know that this Japanese 'incident' is simply and solely a war of aggression as brutal and cruel as the Italian incident in Abyssinia."

"Against this latter, we know the Pope and the Italian cardinals raised scarcely a voice of protest and we felt justified in condemning them, did we not? Well, what then? Can we not as a Church in America lift up our voices against our own country for the part she is taking in this war in China by allowing this trade in war materials to go on?"

"I look at it this way, if America would absolutely refuse to supply Japan with war materials, this war could be brought to a much speedier end. Now that Japan's other friendly nations are engaged in troubles of their own, who is there left to help her?"

Altar Guild Meets in Detroit

DETROIT—The Michigan altar guild held its annual meeting on November 14th at St. Paul's cathedral, with Bishop Creighton of Michigan, assisted by the Ven. Leonard P. Hagger, celebrating the Holy Communion.

The entire slate of officers of the guild was reelected.

First Year of 5-Year Plan in WNY

marked Progress Achieved in Rural
Field; Bishop Davis Says Scheme
Working Well

UFFALO—The first year of a five-year plan of diocesan development in Western New York will end next month, with marked progress achieved, especially in the rural fields of the diocese. The plan was adopted last year, with a statement that "our task is to bring individuals to a knowledge and love of our Lord Jesus Christ and companionship with Him, and, as a means to that end, to an intelligent and appreciative use of the Church. . . . Rural missions are of prime importance, and we recognize that social and social conditions today require methods and technique suited to them." The five-year program includes as objectives:

Personal contact with every unchurched family in the rural areas of the diocese and the neighborhood of every city mission; connection formed between such families and a central Church organization—parish mission—expressed in a relationship of pastor and family, in Baptism, Confirmation, Holy Communion, common worship, fellowship, financial support, regular services at every Church center and pastoral ministrations to every family now connected with the Church; religious education of every child, at home or in the church building; and regular ministrations in every social institution—federal, state, county, or private non-sectarian in the diocese."

For purposes of organization, six deaneries were set up, with a dean, appointed by the Bishop, in charge of each. Certain stations in each deanery are regarded as centers, with a resident minister at each, and the ideal is for no minister to have in charge more than two stations.

Rural areas around each center are regarded as parts of each parish. Continuous surveys of families are conducted and follow-up consists of continuous visiting. Establishment of pastoral relations through care of the sick, cottage services, and distribution of literature.

In many instances transportation is supplied to bring people to church gatherings. Ministers visit social institutions in their areas regularly, and efforts are made to establish weekday education on school time for public school pupils.

Set up as definite standards for judging results are "new families, pledges, baptisms, confirmations, church attendance." Clergy in the diocese are enthusiastic about the plan and are solidly back of Bishop Davis of Western New York in its further development. The Bishop says, "It is working well."

Rabbi Conducts Course

ALEXINGTON, KY.—A rabbi is conducting a course on the Old Testament in a leadership training school in the parish house of a Jewish church here. The school was begun November 20th and continues until December 6th.

Democratic Women's Clubs Sound Call for Idealism and Guidance of Religion

HARTFORD, CONN. (RNS)—A call to idealism and religious guidance in politics was sounded by the executive board of the Connecticut federation of Democratic women's clubs in a resolution passed here.

The resolution follows, in part:

"If America is 'God's last chance to make a new world,' as seems truer than ever today, then individual citizens must rouse themselves from indifference, lethargy, and self interest to a vital battle for peace and democracy.

"Only as the Democratic party takes honesty and unselfishness as the ruling principles in our political circles can we revitalize our party and lift its leadership to higher levels. Only as we place love of country above love of party, and love of party above love of self, can we, or should we, gain the confidence of right-thinking citizens. Only as each citizen gives his allegiance to the Ruler of all nations can we find our part in His plan for America.

STRESS SPIRITUAL VALUES

"Only by placing her confidence in spiritual values and forsaking materialism, can America solve her problems, economic and political, within her own borders, and help solve the larger world problems. Sacrifices for peace as great as the sacrifices for war would bring a freer, truer democracy. Solutions found by an unselfish democracy might be the foundation stone for a lasting world peace."

Church Has Same Mission to All Races, Bishop Casady Declares

TULSA, OKLA.—"The Church's mission to the Colored people of Oklahoma is exactly the same as the Church's mission to the other races," Bishop Casady of Oklahoma said here October 24th, the occasion being the first annual conference for Negro Churchmen. It was held at St. Thomas' church, of which the Rev. C. Edward Harrison is rector.

"We are one in Christ," Bishop Casady continued, "for there is only one God, one Faith, one Baptism. The services of the Prayer Book are the same for all Churchmen, regardless of color or social position. Some people do not think this should be so because they are either ignorant or prejudiced or indifferent or misinformed. We all need to develop a new spirit of mission, a new sense of vision, and a new power of courage and endeavor—one toward another."

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400 Boy Scouts in Congregation That Fills St. John's, Detroit

DETROIT—A congregation which included 400 boy scouts from parishes and missions in metropolitan Detroit and Windsor, Ontario, filled St. John's church here on November 12th. The scouts, including over 100 from Canada, marched in procession, carrying flags and crosses, to the Church.

Dr. Ray O. Wyland of New York, director of Church relations for the national council of boy scouts, and Bishop Creighton of Michigan were the speakers. The Rev. I. C. Johnson is rector of St. John's; the Rev. R. C. Brown is assistant.

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Adopt 11-Point Program on Duty in Time of War

RICHMOND, VA. (RNS)—Declaring that the United States "can make its greatest contribution to world justice and brotherhood by remaining out of the present conflict," the international convention of the Disciples of Christ, meeting here, adopted an 11-point program on the duty of the Church in war.

The convention urged the Church to "disentangle nationalism and the Christian religion"; to resist propaganda and hatred; and, in a preamble to the program, asked the Church to uphold its previous declarations affirming the right of Christians to stand against participation in war as conscientious objectors.

The program follows in part:

"The churches should give a primary concern to prayer that God may lead the nations to pursue the paths of justice, good will, and peace.

"The churches should resist all forms of the propaganda of hatred, especially since the use of such propaganda, by official Church bodies or by ministers, tends to give it authority and the sanction of religion.

"WILL TO PEACE"

"The churches should work, in such ways as are open to them, to strengthen the will to peace, counteracting the spirit of vengeance and the lust for power.

"The churches should continue to stand for the settlement of international disputes by peaceful processes.

"The churches should exercise vigilance to safeguard at all times fundamental civil and religious liberties vouchsafed to all."

Clergymen Consider Proposed Concordat

35 Presbyterians and 36 Anglican Meet in Utica, Discuss Relatio of Churches to Document

UTICA, N. Y.—Sponsored by a committee of the Utica clericus, under the chairmanship of the Rev. D. Allen J. Miller, rector of Trinity church, Utica, 35 ministers of the Presbyterian Church in the Utica area, and 36 clergy of the diocese of Central New York and nearby points in the diocese of Albany, held an all-day session at Grace church parish house, Utica, on November 13th to consider the positions of their respective Churches in relation to the proposed concordat.

The Rev. Paul S. Olver, rector of Zion church, Rome, N. Y., presented a paper surveying the views held in the Anglican Communion on the Church, the Ministry and the Sacraments. He was followed by the Rev. S. Carlyle Adams, assistant minister of the Presbyterian church in Rome, who read a paper on Calvinism and the emergence therefrom of present-day Presbyterianism.

NEED DEFINITION OF TERMS

Following luncheon in the parish house at which the Presbyterian clergy were the guests of Grace church, there was a general discussion under the chairmanship of Bishop Peabody, Coadjutor of Central New York. It became evident, in these discussions, that a prior requisite to fuller understanding of the respective positions is a clarification and definition of terms used similarly by both groups but with divergent connotations.

SACERDOTAL FUNCTION

The majority of Presbyterians present disclaimed desire for the sacerdotal function inherent in the presbyterate after the Rev. Harold E. Sawyer, rector of Grace church, in a brief statement defined his conception of the priesthood as sacrificial.

From this statement it was recognized by the Presbyterians that the unwillingness of Episcopalians to exchange locally with Presbyterians rested not on a view of disparity of ministry but a basic difference of function.

The Rev. T. J. Dewees, rector of Christ church, Binghamton, acknowledging the lack of early documentary evidence supporting the continuity of tactual succession in the episcopate, pointed out the historic probability of this succession in the traditional practice of the Church.

IMPAIRED SUCCESSION SEEN

With regard to Presbyterian succession the Presbyterians acknowledged the infiltration to their ministry, without reordination, of ministers from denominations not having Episcopal or Presbyterian ordination impaired their claim to a succession and it was felt that steps should be taken within their own body, to rectify this condition.

Our Popular Reprints

A Plea for Peace and Unity in the Episcopal Church.....1 cent each

Bishop Manning of New York wrote this Open Letter to the Commission in Regard to the Proposed Concordat. Since it appeared in the October 4th issue of THE LIVING CHURCH it has attracted the attention of both the secular press and the radio. Only a thousand copies are left.

The Church and Christ the King.....4 cents each

This article by Dr. Bernard Iddings Bell first appeared in our issue of October 25th.

The Next 150 Years.....2 cents each

The Very Rev. William Palmer Ladd wrote this article for our special Prayer Book issue of October 11th. He suggests what may come in the next century and a half.

The Anglican Communion.....2½ cents each

This editorial, one of the most popular ever published in THE LIVING CHURCH, appeared in the issue of July 19th. Thousands of copies were sold at 5 cents each. Now the 8-page pamphlet, with a chart of the dioceses in the Communion, is being offered at a reduction of 50%. Less than 200 copies remain in stock.

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Merger Plan Drafted by 2 Denominations

United Brethren and Evangelicals
to Vote on Unity Scheme in 1941
and 1942 Conferences

INDIANAPOLIS, IND.—The preliminary
draft of a plan to merge the United
Brethren and Evangelical Churches
completed here at a joint meeting of
commissions representing the two denom-
inations.

Following approval and editing by a
joint committee made up of delegates
from both communions, the final draft will
be presented for ratification at the United
Brethren general conference in 1941 and
the Evangelical general conference in 1942.
Members of the two commissions were
in agreement that women should not be
ordained to the ministry in spite of the
fact that the United Brethren Church al-
ready permits such ordination.

The commissions also recommended that
a candidate for the ministry be required
to attend college for at least two years,
followed by a theological seminary for three years and
at least one year in practice
teaching.

Both the United Brethren and the Evan-
gelical communions differ little from the
Methodist Church. Each group owes its
present existence, in fact, to Bishop As-
bury's reluctance, in the early 1800's, to
continue preaching in the German lan-
guage.

The United Brethren Church, with a
membership of approximately 400,000, was
founded by Philip Otterbein, a close friend
of Jacob Albright, who founded the Evan-
gelical Church. The latter has a mem-
bership of nearly 250,000.

Order of Holy Cross Entertains 400 Friends at Festival in N. Y.

NEW YORK—More than 400 friends of
the Order of the Holy Cross joined in
a festival held by the Order on Armistice
Day at St. Luke's chapel, Trinity parish,
under the invitation of the vicar, the Rev.
Edward H. Schlueter. The festival began
with a Solemn High Mass, at which the
Rev. Allen G. Whittemore, OHC, superior
of the order, was the celebrant, the Rev.
Edmund C. Whitall, OHC, the deacon,
and the Rev. William R. Turkington, the
assistant deacon. The Rev. Shirley C. Hughson,
OHC, preached.

Mr. Whittemore presided at this meeting,
at which seven speakers each took up a
different branch of the work of the order.
Mr. Hughson spoke on The Life in the
Order; the Rev. Francis W. G.
Schlueter, OHC, on St. Andrew's School;
the Rev. Edward H. Schlueter on The
States of Holy Cross; the Rev. Paul E.
Herman, on The Priests Associate; the
Rev. William Scott Chalmers, OHC, on
St. School; the Rev. Edmund C. Whitall,
OHC, on The Liberian Mission; and
the Rev. Howard B. Spencer, OHC, on
Lay Confraternities of the Order.



Beginning with the January, February, March issue, **THE UPPER ROOM** will be available in a Braille edition for the blind! This is in response to increasing requests that it be made possible for those who cannot see to read and use this daily devotional guide.

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THE LIVING CHURCH

Assyrian Patriarch is to Visit America

American Churchmen Have Chance
to Entertain Unusual Visitor,
Ishai Mar Shimun of Iraq

By W. A. WIGRAM

LONDON—American Churchmen may before long have the opportunity of entertaining an unusual and interesting visitor, in the person of Ishai Mar Shimun, Patriarch of the Assyrian, or (as it is sometimes called) the Nestorian Church.

His people and Church were not long ago a semi-independent nation of mountaineers, who had lived from time immemorial among the mountains of Kurdistan under conditions that were a curious mixture of those depicted in the Book of Judges and in the story of the Highlands of Scotland.

They were expelled from their ancient country during the World war, in the course of which they were recognized as an ally both by Russia and by England and in the troubles that followed the peace they fought and still fight in the service of the latter, being admittedly first-class soldiers.

Promises of restoration to their old home were given to them, but those promises were not kept when the chance came. A renewed promise of a home of their own somewhere was given them, but that was cynically broken; and ultimately, when Great Britain recognized the independence of Iraq, they were left there as scattered subjects of a kingdom that was known to hate them.

The British authorities were warned that if they did this, massacre would follow, but they scoffed at the warning and in the year 1933 a singularly horrible massacre did follow, at Simel in Iraq.

ADMITS BRITAIN WRONG

Let an Englishman own frankly and sadly that the whole episode was a disgrace to the British authorities responsible, from the Cabinet down, and that the reverberation of the failure to do our duty in Iraq is in part responsible for our present troubles in those lands. A deserved nemesis.

The League of Nations to whom the matter had been committed by the British was appealed to, of course, but equally of course it was powerless. The Patriarch of this nation, when these troubles began, was suddenly placed under arrest at Baghdad. He was then, with his family, deported from Iraq to Cyprus, without any trial, and without even formal accusation of any sort.

The presumed reason was the wish to deprive a troublesome body of its head. Subsequently, by an *ex post facto* law that was dead in the teeth of the just adopted constitution of Iraq, the Patriarch was deprived of his Iraq nationality and of all rights in the land, and in fact outlawed.

In Cyprus the Patriarch continued as an exile, the usually admitted duty of

25 Parishes and Missions Helped by Building Fund

NEW YORK—Parishes and missions to the number of 25 were helped in their building programs by the American Church Building Fund Commission between May 1st and October 21st according to a report just issued.

Disbursements included both loans and gifts totaling more than \$60,000, and geographically included such widely separated areas as Cuba, the Panama Canal Zone, and North Kwanto, Japan. In the United States 22 dioceses and missionary districts are represented in the list of loans and gifts.

giving an exile maintenance being omitted in his case. Large portions of his people after the massacre referred to, were exiled, and the French authorities, not too willingly, gave them a right of residence on the upper waters of the river Khabour in northern Syria.

LIVED IN CYPRUS

Seven years passed, during which time the Patriarch was resident in Cyprus, or being able to quit it for, say, England or Geneva by special permission, asked and obtained on each occasion. At the end of that time he and his family became legally entitled to be naturalized as British subjects, and passports were issued to him.

As soon as he was thus free to travel he applied at once for leave from the British and French authorities to visit Syria, in order to see his people there, those that remained in Iraq being admitted out of his reach. This was refused *sans phrase*, by the French authorities.

Meantime, the exiles in Khabour, though enabled to live, had been going through admittedly a hard time, not only from the conditions of life, but because—though theory full religious freedom was guaranteed to them—in fact not only the Patriarch, but no bishop of any sort, was permitted to visit them, so that no ordinations of any sort were possible. Repeated requests were made, either for the Patriarch or for some other of their bishops from Iraq, to come to them, but was always refused.

Permission was sought for one of the leading bishops to meet Mar Shimun, either in Cyprus or in Beyrout, and make arrangements for the organization of the Church but these were invariably refused. The unanimous petitions of the people for that effect meeting no more respect than the requests of the Patriarch.

No reason was given other than the suggestion that "it might perhaps cause disturbance." Be it noted that whereas Mar Shimun had been exiled from Iraq by force of law, even if it was an *ex post facto* law, and therefore made no request to be allowed to enter that country, in Syria he had committed no offense, for he had never been there in his life!

REMAINED LOYAL

While their own bishops were thus forbidden to visit them, Romanist clergy were permitted to come at will, to reside and work among the people. Yet the clannish

Education Project a Success in Chicago

Workers from 53 Parishes and Missions, Complete Course of Training Lasting 8 weeks

CHICAGO—One of the most successful religious education projects ever held in the diocese closed here November 20th, with the presentation of 120 credits to teachers and group leaders who had completed an eight-week training course held under the sponsorship of the diocesan department of religious education.

Over 220 workers, representing 53 parishes and missions, enrolled for the course. Each offered special instruction in administration, curriculum planning, visual teaching, and a clergy and superintendent's forum. Bishop Stewart of Chicago commented the closing session of the school presented the certificates of credit.

ained loyal to their Patriarch chief, and only petitioned with one voice that he be allowed to live and work among them.

Thus forbidden all chance of working with his people either in Iraq or in Syria, Mar Shimun, being now free to travel in other lands, turns to America. There are many of his nation there, immigrants now in the second and third generation, but all true to their old loyalties. They invite him to come to them for a visit at the least, guaranteeing all his expenses. Among those making this invitation are not only the members of his own Church and nation, but also leading members of the Episcopal Church, such as Bishop Stewart of Chicago.

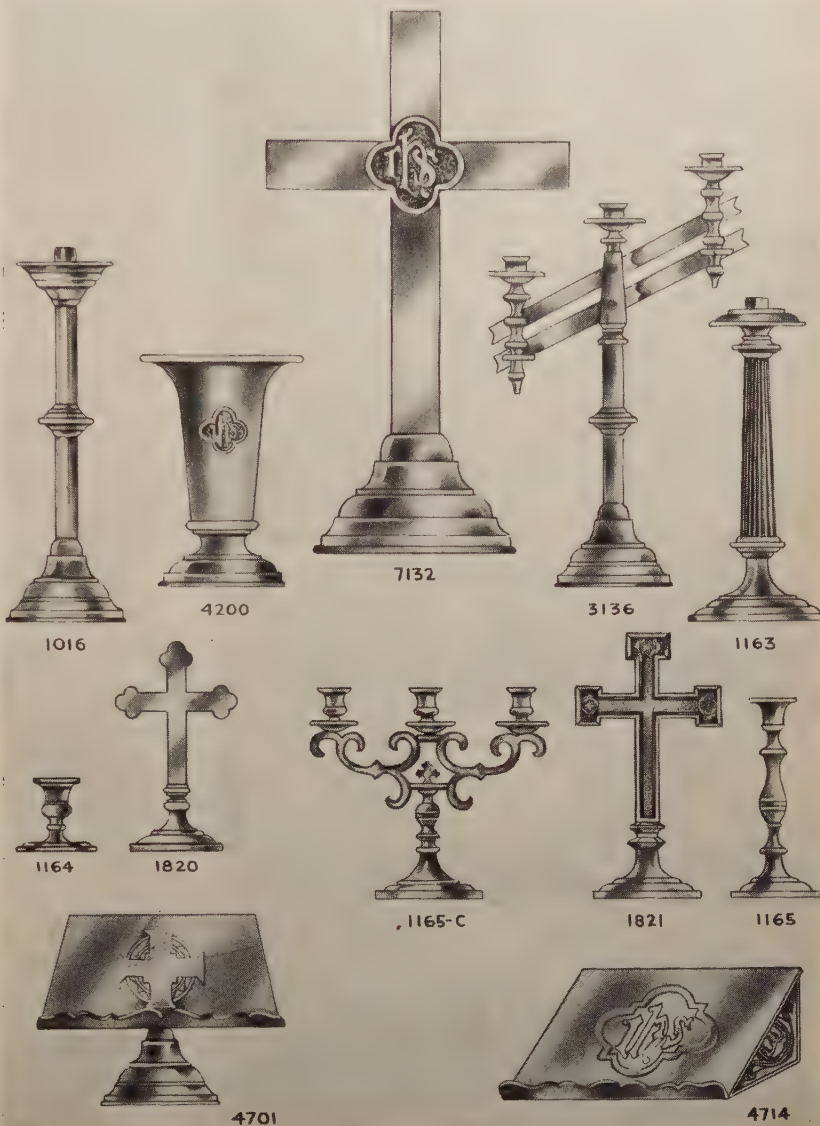
But among those who join in the call are also many Syrians of the ancient rival church of the Jacobites or Monophysites. The theological squabbles that divided them are forgotten now, and common blood and liturgical language draws them together. There is not any idea among the Jacobites of leaving their own ancient church, any more than there is any thought among the Nestorians of proselytizing from them. They invite a brother professor of Christianity, who has suffered for his people—for be it known that through all these years Mar Shimun could always have secured a comfortable position for himself at the price of abandoning his people.

We need not doubt that many Americans will welcome such a visitor, and will realize that Jews and Armenians are not only people who are persecuted in this country but that we once had hoped would show themselves civilized.

Five Years in Stamford, Conn.

STAMFORD, CONN.—St. Saviour's church here on November 11th observed the fifth anniversary of the consecration of the church. The speaker was the Rev. Bonnell Spencer, OHC.

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Unhappy, indeed, and probably ineffective, are the priests who put all these things off until the week before Lent, and then wonder why their parishes are unresponsive. They are, to poorly prepared sermons and no intelligent programming.

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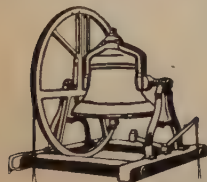
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Correspondence

Continued from page 2

it time and again and no doubt will do it in the future. Our Declaration of Independence was a famous instance.

Another conclusion to be drawn from Dr. Bell's letter is that it is immoral to simplify political problems! *Mirabile dictu!*

CLINTON ROGERS WOODRUFF.

Philadelphia.

First Negro Graduate

TO THE EDITOR: The recent centennial celebration at First Negro Grad, Ohio, recalls the tribute of Henry Winter Davis, Maryland statesman, to Bishop McIlvaine. Mr. Davis was a student at Gambier. Writing of Bishop McIlvaine, he says:

"He was a master of the highest art of oratory. To listen to him on Sunday was a lesson in oratory which could not be had anywhere else in the United States, unless at the feet of Webster or Clay; nor abroad, but from the voice of Brougham. He spoke without a manuscript, except on the rarest occasions or on the most abstruse topics. His style was clear, simple, masterful, but abounding in rich imagery—too rich for any place but the pulpit, but never overdone or superabundant. His person was elegant and graceful. His voice was the clearest, the fullest, ringing without a particle of sharpness, filling the whole house, yet not drowning itself in its own reverberations. It was the very impersonation of sound which filled the whole house and was everywhere present, but proceeded from nowhere. It descended upon you as if from heaven. It was a voice I never heard equaled but by Mr. Clay's."

It is interesting in this connection to record the historical fact: Gambier was the first institution of our Church to graduate a Negro. William Johnson Alston, of North Carolina, after the completion of a college course at Oberlin, took his theology at Gambier, graduating therefrom in 1859, and was ordained to the diaconate by Bishop McIlvaine. Mr. Alston assumed charge of St. Philip's church, New York, and the following year was advanced to the priesthood by Bishop Horatio Potter.

(Rev.) GEORGE F. BRAGG JR.

Baltimore.

Henry George

TO THE EDITOR: I do not know when there has been more interest displayed in something I have written than the little notice I composed for you on Dr. Nock's book on *Henry George*.

First, may I say that Miss Margaret Lawrence is, I think, confused about Mr. George's two campaigns (in the former of which he was probably "counted out") for mayor of New York, in relation to his death. He ran for mayor twice. The first was the great effort. It was during the second one, an attempted come-back certainly ill-advised, that he died before the day of the poll. There was every indication that he would have been overwhelmingly defeated in that second election, had he lived. Dr. Nock rightly calls that campaign "hopeless and preposterous." It also injured his posthumous influence. America's one original thinker in realms economic had become obscured as one of her more obtuse politicians.

Secondly, I think my statement that he was "promptly forgotten" is no exaggeration. It is almost incredible, but true, that one who in the late '80s was undoubtedly America's

leading world citizen was by 1910 remembered chiefly because a cigar had been named after him. That was no credit to our country. Gradually Henry George the economist emerging from the shadows into which his political blundering largely helped to plunge his memory. May that emergence be hastened!

BERNARD IDINGS BELL.

Providence, R. I.

The "Bridge" Church

TO THE EDITOR: May I question, with all due deference to high authority, the applicability of the "bridge theory" to the Anglican Church? As Bishop Parsons has pointed out, a bridge must have two ends and it would seem, therefore, that its usefulness lies in enabling people to get somewhere. Nobody, so far as I know, wants to live in, or on, a bridge.

It appears, also, as the theme develops, that the two ends must be Romanism and Protestantism. However that may be, the assumption is that the Anglican Church is a sort of temporary make-shift with which we must put up until something better comes along. It is quite true that in the present state of the ecclesiastical market all the arrangements are, in our view, but temporary. Christ's followers are not all one, and the divisions are wrong, and must, sometime end. But Rome does not evaluate her position as temporary, nor do the more aggressive and evangelistic Protestant bodies (the ones that don't get into the society columns) look on themselves; nor do the Orthodox Churches. All these bear witness to a truth which they hold to be absolute and final, and, in face of this positive attitude of violet-like dismissal of ourselves as a stop-gap for something presumably permanent and better is not calculated to arouse, in the average man, more than a languid interest. If we are not in possession of a body of doctrine, and an economy, which are not only scriptural, but Catholic, as the word was rightly used for a thousand years, and is today rightly used, then let's call our Church a bridge, and suggest to a lost world if it should come to us, to keep on going.

As Fr. Dunphy has pointed out, to a smaller audience, it seems, than he deserved, we are not mediating between a right wing Romanism and a left wing Protestantism or between an undiluted Catholicism and a watered down article. We are, rather, bearing witness to fundamental Catholic truth without which there is no salvation. Both the Papacy and Protestantism have departed from this norm, and the work of drawing these bodies together, if it is to be done at all, can perhaps be left to the Holy Ghost. For myself I incline to the view that the Church is the Ark of Salvation, and that when we leave that subject and indulge in vague talk about a bridge we only muddy the bells.

VICTOR CRONK.

La Grange, Ill.

Change in Prayer Book

TO THE EDITOR: Please let me add my amen to the letter [L. C., November 26] by Rev. L. B. Ridgely of San Francisco about the form used to introduce the Lord's Prayer in the Communion office after the consecration. That introduction, especially the word *bold* in it, has distressed me ever since the last revision was made. The change suggested by Mr. Ridgely seems to me good but whether that particular change is made or some other, I do sincerely hope a change for the better will be made.

(Rev.) WILLIAM E. COX.

Southern Pines, N. C.

NECROLOGY

May they rest
in peace.

JOHN E. WALES, PRIEST

NORFOLK, VA.—The Rev. John Edgar Wales, deacon, died here November 16th. Wales was born on December 7th, 1899. He was ordained by Bishop Randolph in 1896.

Mr. Wales for many years was president of one of the Norfolk banks. As perpetual deacon, he ministered to some of the rural churches in Southern Virginia. At the time of his death he was assistant minister of Christ and St. Luke's, Norfolk. The funeral was held November 18th in Christ and St. Luke's, Norfolk, with the Rev. Taylor Willis, and Canon Brown of Southern Virginia, officiating.

MRS. CHARLOTTE B. BINNEY

MIDDLETOWN, CONN.—Charlotte Bicknell Binney, wife of the late Rev. Dr. John Binney, died at her home here on September 23d, in her 95th year.

During her long residence in Middletown, where Dr. Binney was one of the faculty and later dean of Berkeley Divinity School, Mrs. Binney rarely missed the morning service in the school chapel. She is remembered by its graduates in all parts of the world.

With the help of Bishop Williams, Mrs. Binney was one of a small group of women to start the Woman's Auxiliary in Connecticut. She served on the diocesan board of managers for many years. She found her constant stimulus in the Book of Revelation, and made it her life-long study. Her notes on the Book are full of beauty and significance.

Mrs. Binney leaves a daughter Emily, and a son, Dr. Horace Binney of Milton.

STANTON H. KING

BOSTON—Stanton H. King died in his sleep on the night of November 9th and his death will touch sailors in ports East and West and in all the seven seas; for Mr. King has been superintendent of the Sailors' Haven, Charlestown, for the past twenty years.

Bluff and hearty, able to talk the seaman's language, for he was a sailor himself in his early years, Stanton King was known to many a sailor long before the latter ever arrived in the port of Boston. He made his way to Charlestown to have a harborage for himself and his possessions, to enjoy the dinners, the concerts and games, and to receive counsel and, if necessary, guidance which touched his better self and often, as a result, assuaged the sorrow and anxiety of a distant mother's wife. Each year, 75,000 seamen come, to some degree, within the radius of influence of the Sailors' Haven.

When Mr. King, then in the U.S. navy, came into contact with the Episcopal City Mission of the diocese of Massachusetts in 1891, the mission was about to establish work for seamen. Mr. King's advice was

valuable; he became an assistant to the first superintendent and, after five years' service, became superintendent in his own turn.

Born in the Barbadoes, brought up in the Anglican Church, where he was a choir boy, it had always been hard for him to understand the procedure with sailors followed by the good people with whom he came in contact when he himself was a sailor. He said that everywhere the experience was the same—an approach by a boisterous evangelist or a superannuated clergyman who held the doctrine toward seamen of "You are a sailor—therefore a sinner!"

As a consequence, when he was at liberty to put into practice more liberal ideas than were commonly in vogue with regard to work for seamen; he acted upon his theory of making the Sailors' Haven as homelike and attractive as possible, of providing pool and billiard tables, allowing the men to play cards, holding boxing matches which he refereed, providing stereopticon lectures and a social atmosphere.

And he did more: for he felt it very important to remedy the lack of the companionship of good women for the men who came to the haven. For this reason, he engaged as assistant a fine and capable woman, and then he engaged another to visit the sick sailors in the United States

naval and marine hospitals. Those women provided the pathway for other good women to come and help, and one result was that, in the course of time, nine neighboring barrooms disappeared for want of business; the Sailors' Haven had cleaned them out.

JOHN C. DAVES

CAMBRIDGE, MASS.—John Collins Daves, son of the late Edward Graham Daves, professor of Greek at Trinity College, Hartford, and Mary Grace Foster Daves, died November 2d in North Hatley, Can., and was buried November 4th from Story Chapel, Mt. Auburn cemetery, here. The service was taken by Bishop Perry of Rhode Island and the Rev. C. Leslie Glenn of Christ Church, Cambridge.

Born in Bonn, Prussia, in 1861, John Daves later attended Princeton, where he was graduated in 1884. For some years he was engaged in engineering work in the South, and then he removed to Baltimore, when he entered the city commissioner's office.

After retiring from business, he was president general of the Society of the Cincinnati. He was decorated by France with the cross of the Legion of Honor for his work with the society.

Surviving is his wife, who lives in Baltimore.



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Los Angeles Exhibition of Ecclesiastical Art Draws 2,000 Visitors in 11 Days

LOS ANGELES (RNS)—Los Angeles exhibition of ecclesiastical art, which attracted 2,000 paying visitors during an 11-day showing, has just concluded here.

Books, rare manuscripts, ecclesiastical vestments, and ceremonial objects represented 12 religious faiths: Baptist, Congregational, Disciple, Episcopal, Jewish, Latter Day Saint, Lutheran, Methodist, Presbyterian, Quaker, Roman Catholic, and Unitarian.

Forty sources in the United States and

Europe contributed to the exhibit, which was insured for \$500,000. One item of particular interest was a Wedgewood bust of John Wesley. Only two are in existence, the other being in Westminster abbey.

The exhibition was under the sponsorship of the women associates of the University Religious Conference.

Choose Saints' Names for Classes

LXINGTON, KY.—Saints' names have been chosen as class names by the church school at Christ church here. The school is publishing, monthly, a multigraphed paper, *Chimes' Echo*. Tom Underwood Jr. is editor.

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NEW YORK—Continued

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8:00 A.M., Holy Communion

9:30 A.M., Children's Service and Church School

11:00 A.M., Morning Service and Sermon

8:00 P.M. Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays

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Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARKER, REV. B. FRANKLIN, Jr., formerly in charge of several stations in the Lake Shore mission field, diocese of Erie; to be assistant at Grace Church, Lockport, N. Y. (W.N.Y.).

BECKER, REV. ROBERT T., formerly rector of Grace Church, North Girard, Pa. (Er.); to be rector of Trinity Church, Covington, Ky. (Lex.), effective December 15th. Address, 45 Beechwood Rd., Ft. Mitchell, Covington, Ky.

CAPERS, REV. WILLIAM T., Jr., formerly rector of St. Stephen's Church, Terre Haute, Ind.; to be rector of St. Bartholomew's Church, White Plains, N. Y., effective January 1st. Address, 177 Midchester Ave.

GALE, REV. WALTER W., formerly rector of St. Martin's Church, Marcus Hook, Pa.; to be assistant at St. Thomas' Church, Washington, D. C. effective December 15th. Office address, 177 Church St., N. W.

GARDNER, REV. HERALD G., formerly rector of St. Paul's Church, Burlingame, Calif.; is rector of St. Mark's Church, Medford, Oreg. Address, 48 Quince St., effective January 31st.

LUTHER, REV. JOHN, formerly assistant at St. James' Church, Montecito, Calif.; is assistant at St. James' Church, 3903 Wilshire Blvd., Los Angeles, Calif.

MARSHALL, REV. JAMES T., Jr., formerly curate at Trinity Church, Princeton, N. J.; is assistant at Trinity Church, Buffalo, N. Y. (W.N.Y.). Address, 371 Delaware Ave.

MAY, REV. O. WORTH, formerly rector of St. Paul's Church, Clinton, N. C. (E.C.); has accepted a call to Christ Church, Xenia, Ohio (S.O.).

WILLIAMS, REV. ERNEST H., formerly in charge of St. Paul's Church, Blackfoot, St. John's, Idaho Falls, and St. James', St. Anthony, Idaho; is rector of Grace Church, Berryville, Va.

NEW ADDRESSES

DIXON, REV. J. H. SYDNEY, of the diocese of Long Island, should be addressed at 1428 Spaulding Ave., Hollywood, Calif.

HARVEY, REV. JOSEPH H., formerly 821 13 St., S. W., Birmingham, Ala.; Bainbridge, Ga.

HATFIELD, REV. VICTOR R., formerly 11 High School St.; 111 W. 17th St., Ada, Okla.

RESIGNATION

CROSBY, REV. THOMAS J., has resigned the chaplaincy of St. Luke's Hospital, New York City to retire. Address, 10 Mitchell Pl., New York City.

DEGREES CONFERRED

BOSTON UNIVERSITY SCHOOL OF THEOLOGY—The School of Theology of Boston University October 18th conferred the honorary degree Doctor of Divinity on the Very Rev. Dr. Hugh E. W. Fosbrooke, dean of General Theological Seminary, and the degree of Doctor of Letters on the Very Rev. Dr. Henry Bradford Washburn, dean of Episcopal Theological School.

MARRIAGE

BENTLEY, THE REV. JOHN RICHARD, formerly of Augusta, Ga., was married November 14 in St. John's church, Savannah, to Miss Elizabeth Hayes Lattimore. The ceremony was performed by the bride's brother-in-law, the Rev. John A. Wright of Raleigh, N. C. Mr. Bentley is vicar of St. Anne's church in Tifton, where he and Mrs. Bentley will make their home.

CHURCH CALENDAR DECEMBER

1. (Friday.)
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day. (Wednesday.)
21. St. Thomas. (Thursday.)
- 22, 23. Ember Days.
24. Fourth Sunday in Advent.
25. Christmas Day. (Monday.)
26. St. Stephen. (Tuesday.)
27. St. John Evangelist. (Wednesday.)
28. Holy Innocents. (Thursday.)
31. First Sunday after Christmas.



CLASSIFIED



ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

BOARDING

AUTIFUL HOME, exclusive, facing Gulf of Mexico, for persons needing quiet or special diet convalescence. Physician on call. Health certificate and references required. For information write Miss LUCY MONROE HALL, R.N., Hostess, Sarasota, Fla.

ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. Sisters of St. John Baptist. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

EPISCOPAL DEACONESS HOUSE offers attractive facilities to paying guests, women only, reasonable rates. Address DEACONESS LAURA, 103 South Bayle avenue, Los Angeles, Calif.

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

ATLANTIC CITY, N. J. Bright warm rooms, attractive home. Near church, library, beach. Appetizing meals. Mrs. NEEL, 103 Stratford Avenue.

CALIFORNIA—for rest and quiet. Mountain, ocean, and valley view. Comfortable rooms in small ranch home. Excellent food. Inquiry welcomed. TUPPER'S, Box 326, Oceanside, Calif.

BOOKS WANTED

USED HUTCHINS' Hymnals wanted. Edition B. Write R. O. F., P. O. Box 174, Rahway, N. J.

CHRISTMAS CARDS

CHRISTMAS CARDS, devotional. Variety packet, 9 cards, 35 cts.; Grace Dieu packet, 12 cards, 50 cts.; Medici packet, 10 cards, 50 cts.; assorted packet, 10 cards, 50 cts.; Little Portion calendar for 1940, 5 cts. each. Special agency offer either guilds or individuals. Address THE GRACE DIEU PRESS, Mount Sinai, L. I., N. Y.

CHURCH FURNISHINGS

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Altar Vases, Crosses, Candlesticks, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell our old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

CHRISTMAS CRIBS in 3 different sizes. Crucifixes, statues, and Church furnishings. Robert Robbins Studio, 859 Lexington avenue, New York.

CHURCH SUPPLY HOUSES

BIBLES, PRAYERBOOK, AND HYMNALS AT SPECIAL DISCOUNTS

Write for information and prices, LYCETT, INC., Dept. C., 317 North Charles street, Baltimore, Md.

The ideal gift at

Christmas

is a subscription to The Living Church.

Our special gift rates are given on our convenient gift envelope. You'll find it between pages 12 and 13 of this issue.

Send your order now!

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

GOTHIC VESTMENTS, sets of purple or white, ready to send on approval, from \$40. Stoles, all colors, from \$9. ST. CHRISTOPHER'S GUILD, 23 Christopher street, New York. Ch 2-7941.

IRISH LINEN. Special qualities for Church use. Priced so that you may now replace worn linens with the best. Samples free. MARY FAWCETT Co., Box 146, Plainfield, N. J.

POSITIONS OFFERED

GRADUATE NURSE wanted for institutional position. Address by letter, stating qualifications and experience. Box T-1409, THE LIVING CHURCH, Milwaukee, Wis.

RATES

for classified advertising

- Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linen and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Quiet Days, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted and Retreats:
 - 6 cts. a word for one insertion; 5 cts. a word for 3 to 12 consecutive insertions; and 4 cts. a word for 13 or more consecutive insertions.
- Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion.
- Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word; and 13 or more insertions, 2 cts. a word.
- Retreats, first insertion of no more than 35 words free; additional insertions at rates given in paragraph a above.
- Church Services, 25 cts. a count line (10 lines to the inch).
- Minimum price for any insertion is \$1.00.
- Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 10 days before publication date of issue it is designed for.

POSITIONS OFFERED

CHURCHWOMEN, YOUNG PEOPLE, make money in your spare time selling subscriptions to THE LIVING CHURCH to your Church friends. This is a splendid way to earn more spending money for Christmas. You may earn as much as \$5.00 an evening, for we pay a liberal commission and bonus. Write at once for details to BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

COMPANION and chauffeur's position wanted by single woman, unencumbered. Capable of supervising estate or household. Training and past business experience qualifies rendering innumerable valuable services professionally or in home. P. O. Box 206, Avalon, N. J.

YOUNG PRIEST, Catholic, unmarried, wants rectorship or curacy. Minimum stipend \$1,500 and room. Able preacher. Fine references. B-1408, THE LIVING CHURCH, Milwaukee, Wis.

MATRON'S position wanted in Church institution by Churchwoman, refined, devout. Experience in Church boarding school and state institution. Best references. Box B-1411, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as manager or superintendent for school or institution. Always actively connected with Church work. Correspondence invited. B-1412, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, M. M. Eastman School of Music, desires position in large city church. Six years' experience in the Episcopal Church. Excellent references from ministers and leading musicians. Box C-1410, THE LIVING CHURCH, Milwaukee, Wis.

LADY, requiring no salary, will give services in light household duties. Long experience in similar work. Available December 1st. Country, East only. Box M-1407, THE LIVING CHURCH, Milwaukee, Wis.

QUIET DAY

QUIET DAY for women will be held at St. Mary's home, 2822 Jackson boulevard, Chicago, on Friday, December 8th, beginning with Mass at 9:30; closing with Benediction at 3:30. Conductor: the Rev. G. Carlton Story, D.D. Please notify the SISTER SUPERIOR.

REPRINTS

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within three days of the date of the issue of THE LIVING CHURCH in which the article appeared. Rectors and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department R, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

ONE-DAY RETREAT for women will be held at the Convent of St. John Baptist, Ralston, N. J., on Saturday, December 9th. Conductor, the Rev. Fr. Hughson, OHC. Apply to the Rev. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris county, N. J.

FREE—RETREAT NOTICES

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print free of charge in its classified section one notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rates.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

CHRISTMAS

1939



THE LORD'S PRAYER BIBLE LOCKET

Genuine Mother of Pearl is used for the mounting field in Bible Locket No. 1012, No. 1112 and No. 1212. These new models have already become extremely popular for Sunday and evening wear.

- No. GD 1010—Bible Locket, $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{8}$, with 18 inch gold chain also made of 1/20 of 12 carat gold, mounted in jeweler's gift box.....\$2.00
- No. GD 1020—Bible Locket, $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{8}$, same as No. 1010, but fashioned in sterling silver heavily rhodium plated. With 18 inch small link chain to match. Will not tarnish. In jeweler's gift box.....\$2.00

NEW DESIGN MOTHER OF PEARL MOUNTINGS

- No. GD 1012—Bible Locket, $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{8}$, with Mother of Pearl background, with 18 inch small link gold chain, 1/20 of 12 carat, mounted in jeweler's box 3.00
(This is the most popular gift for younger women.)
- No. GD 1112—Bible Locket, $\frac{1}{8} \times \frac{3}{4} \times \frac{1}{8}$, with Mother of Pearl background, 18 inch rope link gold chain 1/20 of 12 carat, mounted in jeweler's box 3.50
(This is the most popular gift item for adults.)
- No. GD 1212—Bible Locket, $\frac{3}{4} \times \frac{1}{8} \times \frac{1}{8}$, with Mother of Pearl background, 18 inch rope link gold chain, 1/20 of 12 carat, mounted in jeweler's box 4.00

CROSSES WITH CHAINS SOLID GOLD

- 2469—10K solid gold, dainty 18" chain, Cross $1" \times \frac{1}{8}"$ in thickness, beautifully engraved.....\$5.25



- 2470—10K solid gold, dainty 18" chain, Cross $1\frac{1}{4}" \times \frac{1}{8}"$ in thickness, beautifully engraved 6.75

STERLING SILVER

- 611—Fine 19" chain, Cross $\frac{7}{8}"$, Marcasite face, handsomely boxed90

GOLD PLATED

- 9138—12K 1/20 gold filled, dainty 18" chain, Cross $1\frac{1}{4}" \times \frac{1}{8}"$ in thickness, engraved, attractively boxed..... 2.50
- 1330—12K 1/20 gold filled, delicate 18" chain, Cross $1" \times \frac{1}{8}"$ thick, floral engraving, beautifully boxed..... 2.00
- 9190—Gold filled, 14" chain, Cross $\frac{3}{4}"$, plain, gift box..... 1.10

Postage Additional

MOTHER OF PEARL BOOKMARKS

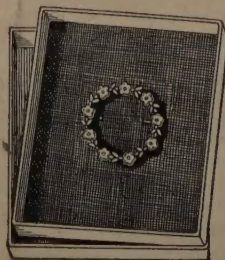
There's charm and beautiful dignity combined in these graceful Mother of Pearl Bookmarks.

Genuine Mother of Pearl is used for the cross, which measures 2 inches x $1\frac{1}{8}" \times \frac{1}{8}"$. A $\frac{9}{16}$ inch double tassel cord of deep purple and wine red adds much to its distinctiveness for gift use. In gold covered box.

- PG 126—Purple PG 127—Wine Red
PG 128—Lavender

Price:—

- Size $1\frac{3}{8} \times \frac{7}{8} \times \frac{1}{4}$\$.75
Size $2 \times 1\frac{1}{8} \times \frac{1}{8}$ 1.00



FRIENDSHIP PIN

Silver finish, 25 cents

For one who desires a lovely but inexpensive gift, this Friendship Pin is sure to please. The finish is silver oxidize. Each one is in an individual box, with verse:

Roses of happy memories,
Forget-me-nots of blue
Are twined within this friendship pin
That nestles here for you.

Morehouse-Gorham Co.

14 East 41st St., New York City

PG47